

"Favored gospel since 1 A. D."

Table of Contents

For the fifth issue in the 50th Volume of the Omen on April the eleventh in the Year of our Lord 2008.

• • • Section Omen • • •

Lindsay Barbieri 05 Lindsay Reacts

Stephen Morton 06 Fifteen Years!

• • • Section Speak • • •

Athena Currier 06 Legacies

SOURCE Responds Amelia Carter 09 to Prez. Hexter

AAW Original Amelia Carter 13 Demands

Phil Davis 15 Don't say Racist

Sam Hoffman 16 Response to Queerion Fempire

Jacob Lefton 18 Slam part 2

On Racial Issues Wes Ringel 18

Mike Doyle 20 Spoiler Alert

THEsexdreamGAME Raf Kenney

24 Why I Didn't Walk Out Bera Dunau

Sarah Weiss 27 Definitions

Audrey Weber 28 Comic

Jacob Lefton 30 Book Review

Layout & Editing STAFF

	0		
Jacob Lefton		Being right	
Lindsay Barbieri		Learning	
Evan Silberman		Personal Hygene	
TK Kennedy		Cleaning	
Sarah Tunderman		Climbing	
Athena Currier		Shaving	
Mara Siegel		Going down on Chris	
Sarah Weiss			
Bera Dunau		Being wrong	
The state of the s		Shutting up	

To Submit

Submissions are due on alternating Saturdays before 5 P.M. You can submit in rich text or plain text format by CD, Flash Drive, singing telegram, carrier pigeon, paper airplane, Fed-Ex, Pony Express, semaphore, or email. Get your submissions to Lindsay Barbieri Merrill B103, Box 0542, lkb06@hampshire.edu

> "A wild goose chase of naked!" - Lindsay, on looking for porn

Flarnie Nonemaker 31

Take Art History! Haikus

Linnaea Furlong 34

Rebecca Dolkart 34 Poems

Lists

Nicole Byrnes

Stephen Morton 40 Facebook Games

• • • Section Lies • • •

Omen Staff 37 Course Guide

The Death of Molly Millions David Kurtz 38

David Mansfield

Margaret the First Year

David's Wisdom Nook

Michael Zole 42

Raf Kenney

Death to the Extremist

Thinking Ananda Valenzuela Blinking Stephen Morton Chewing Sam Hoffman Walking Nicole Brynes

Front Cover:

omen.hampshire.edu

Evan Silberman & Jacob Lefton

Back Cover: Nate Wootters

Sleeping

Being on time

Long Live the Omen

I wish I hadn't left this till the last minute—my eloquence direct articles or comics from them. It is our birthday after is being subsumed by 3:30 AM.

I want to talk today about my four years on the Omen and what the Omen means to me. I think this is an especially Oimportant topic in light of at least two discussions. First of all, this school year marks the fifteenth year of the Omen's existence. Secondly, during Action Awareness Week, I flearned that several people were interested in shutting down the Omen because their conception of it is as a "hate speech" publication that only publishes hate speech. I want to speak Omen, they will. SOURCe folks and WARF and everyone to the second point, first.

Those of you who think the Omen is a hate speech only publication, thank you for being so wrong. I get to say this with the knowledge that this is the biggest issue I have ever published (save this year's Valentine's issue, which doesn't count). Fully half of it contains discussion of Action Awareness Weekend from multiple different points of view. None of those submissions were actively solicited—we didn't hand anyone a pen and say, "Now write for us!"

There's other stuff in here too, like fiction and poetry, and open discussion about other topics. We throw in some fun staff content too. There are some lost courses that never made it into the course guide, and some comics. A few of all, and we want to celebrate.

But no, the Omen is not a hate speech rag. The Omen will not turn away submissions if they aren't hateful enough. Because of its open submission policy, the Omen is what it is because you submit-or don't submit-to it. We don't have staff writers, we don't create assignments except for the few special staff content pieces that we like to do. If someone cares enough to write about something and send it to the else involved in AAW, consider yourself complimented that people actually cared enough about Action Awareness Week to send us a total of ten (10!) submissions about the cause. That's more submissions than we get in some entire issues. The only thing I regret is not getting enough of a balance. We tried—we put up posters, we sent out e-mails and wrote on the white board in SAGA.

If we were a hate speech publication, we wouldn't have printed some of these pieces. And then, we would have written various vulgar epitaphs, because none of these articles actually contain any hate speech. Usually, none of our articles at all contain anything that could be construed as hate speech. There are one or two articles here and there the pieces are homages to past issues of the Omen, a few are that go against the grain, that offer up a piece of satire, or do go out on a limb to offend.

Policy

The Omen is a biweekly publication that is the world's only example of the consistent application of a straightforward policy: we publish all signed submissions from members of the Hampshire community that are not libelous. Send us your impassioned yet poorly-thought-out rants, self-insertion fan fiction, MS Paint comics, and whiny emo poetry: we'll publish it all, and we're happy to do it. The Omen is about giving you a voice, no matter how little you deserve it. Since its founding in December of 1992 by Stephanie Cole, the Omen has hardly ever missed an issue, making it Hampshire's longest-running publication.

Your Omen submission (you're submitting right now, right?) might not be edited,

and we can't promise any spellchecking either, so any horrendous mistakes are your fault, not ours. We do promise not to insert comical spelling mistakes in submissions to make you look foolish. Your submission must include your real name: an open forum comes with a responsibility to take ownership of your views. (Note: Views expressed in the Omen do not necessarily reflect the views of the Omen editor, the Omen staff, or anyone, anywhere, living or dead.)

The Omen staff consists of whoever shows up for Omen layout, which usually takes place on alternate Saturday nights in the basement of Merrill on a computer with an extremely inadequate monitor. You should come. We don't bite. You can find the Omen on other Fridays in Saga, the post office, or on the door of your mod.

The Omen Haiku

Views in the Omen (5)

Do not necessarily (7)

Reflect the staff's views (5)

Volume 30 • Issue 5

April 11, 2008

proud of the Omen. Let me re-state that: I'm proud to be a part of the Omen and the legacy it leaves behind.

Congratulations to everyone who is working on the Omen this semester, last semester, all the way back to the first of the tests of time at Hampshire. It has survived almost four full generations of students. The first-years who discover it next year will carry it until it is twenty, until it is older than the students who start working on it. At an institution as young as Hampshire, with groups that have such short lifespans, this is an amazing feat.

It's especially amazing when you consider how much shit the publication has been through. Right from the get-go, it is generally agreed among us that the founder, Stephanie Cole, was hauled before the Community Review Board at least twice for reasons that eventually involved the Omen. Other Omen generations have been brought before CRB and Community Council, with funding cuts threatened because they dared print something that happened to offend the sensibilities of another community member.

Over the years, the Omen's fangs have been dulled, its bite has grown a bit weaker, more guarded. The current staff is not willing to go out on a limb and call Community Council a pack of ass-licking jackals. Nor are they putting up posters with naked anime girls, or printing rape fantasies. (We haven't actually been sent any rape fantasies, but we might consider printing them.)

I don't know if Stephanie Cole would approve of the job I've been doing as Editor-in-Chief. Often we've spent more time trying to get an issue out the door rather than making sure the content in it was any good. I don't think this is entirely a fault of my own—my first year the Omen was nearly dead. The total staff never rose above five. Second year, the office was forcibly moved. Hundreds of issues of archives were thrown away, though we believe we saved the bulk of it.

And you know what? Thank god the Omen exists to

Our computer died so we had to use laptops for a year. My
third year, things started picking up, though toward. And you know what? Thank god the officers that publish these too. There are a number of opinions that third year, things started picking up, though towards the end, it would just be me and Lindsay, or just me or just I: publish these too. There are a number of publish the position held by vocal organizers of many disagree with the position held by vocal organizers of many disagree with the position held by vocal organizers of many disagree with the position held by vocal organizers of many disagree with the position held by vocal organizers of many disagree with the position held by vocal organizers of many disagree with the position held by vocal organizers of many disagree with the position held by vocal organizers of many disagree with the position held by vocal organizers of many disagree with the position held by vocal organizers of many disagree with the position held by vocal organizers of many disagree with the position held by vocal organizers of many disagree with the position held by vocal organizers of many disagree with the position held by vocal organizers of many disagree with the position held by vocal organizers of many disagree with the position held by vocal organizers of many disagree with the position held by vocal organizers of many disagree with the position held by vocal organiz the bulk of layout. This year, the new computer was stolen over January term, forcing us to abandon the office for a few weeks, moving to spaces less conducive to layout meetings.

Our layout itself has changed a bunch. We're on the third in as many years, and I think it's a bit stifling. I'm looking it. And you know what...? We reserve ability, etc. You've everyone, regardless of race, gender, age, ability, etc. You've as you can probably tell by the rambling net. as you can probably tell by the rambling nature of this one dour policy, right?

Why do we insist on re-stating this? It's because we're

Stephanie, if for some reason you do read this, I hope you

approve of what your dream has double. approve of what your dream has developed into. I hope all the former editors look favorably upon the Omen as it exists to the Umen and the legal, now, especially this issue. We're working our butts off to get it out the door in time.

Also, thank you. When I look back at my four years at this semester, last state of the semester. We've created something that has withstood one semester. We've created something that has withstood one other experiences. Every other week for three years I've staved in on Saturday night to supply the campus with one of the biggest sources of laughter, controversy, and discussion It's been a big source of friendship, discovery, and growth.

The Omen is what we make of it. If you want the Omen to look and act a certain way, submit an article. Come to layout. We appreciate the company at 4:30 in the morning on Sunday, or Monday, or sometimes Tuesday.

If you want the Omen to disappear, come to layout. Become Editor-in-Chief, and bury it. But before you do that though, please take a moment to read some of our archives. Talk to some of the students who work on the Omen to find out what this legacy, this Hampshire tradition, means to them. Find out why they work tirelessly and with pride for a magazine that is fifteen years old, and why they talk almost every week about how they hope to see it last another

I was hoping to write something more eloquent for the fifteenth anniversary issue, but if I don't quit rambling now, you'll never get to read this issue, and I'll never get to sleep. I guess that's my personal shout-out to all the former, current, and future editors—you know what it's like.

Finally, I want to thank everyone who submitted this week and weekend, and hung out with us until god-knows when. You've made the largest Omen I have ever produced. It could have been longer, but in a fit of frustration at 5:30 AM, I cut a bunch of staff content. When the 20th anniversary issue comes out, I expect a better editorial. Kids these days...

ENOMENSECTION.OMENOMENOMENOMENOMENOMENOMENO4.IIOMENOME

Lindsay Reacts to the World Around Her

Zombies!

Whoever sent the Zombie alert E-mails this April Fools Day - if you stop by my room I will give you cookies and candy and hugs. Zombie hugs.

Thieves!

Please stop stealing my bikes. This is the second one I've lost in as many years.

I would love to hear why you took my bike on Thursday the 3rd of April at approximately 7:30pm from outside of FPH. Did you sell my bike? Did you keep it yourself or give it to a friend or loved one? Did you take it in a "moment of opportunity" because you needed to get somewhere fast and than abandon it at the next convenient moment? Do you realize how your actions affect other people?

What will it take to keep a bike to myself on this campus? Will I have to replenish my bike supply every year until either a. I graduate or otherwise leave or b. I have supplied every single person on campus with a bike several times over? Is it "just a matter of time" until my bike gets stolen? Should I operate under the reality that I will not be able to leave my bike anywhere without wondering if it will be there when I

Our campus is a small campus filled with truly amazing people and I do not understand why thievery is so widespread and accepted as something to expect on this campus. Maybe we do deserve security cameras in our dorms and in every The Omen!

Having someone walk into your room and steal your laptop or walk into your lounge and steal anything that isn't bolted to the floor or walk up to your bike and ride it away never to be seen again or walk into the laundry room and your clothes out of the dryer and to their room, or walk to the parking lot and steal things from the trunk of your car - these things should NOT be normal occurrences on this campus. But they are. And frankly, I'm more than a little disgusted by it.

Well bike thieves, I am going to get another bike. It will probably be just as broken as the last bike you stole (Yeah, did you like how the gears were messed up? It's sort of a pain, I'm sorry I didn't have time to fix that before you stole my bike.) because I can't afford a "nice" bike. My first bike was

a nice bike - I'd had it for years and I loved it very much. It had been a present from my father and I kept it locked while

I hope your enjoying the use of my bikes or the money a you made by selling them... but seriously, what will it take to stop you from taking other people's things?

And hey - if you want to return it, or at least explain to me why you took it in the first place - you could just leave it outside my window (three windows to the left of Merrill o B entrance - I have a bird feeder on the window sill) or you 2. could leave a note on my door/window.

All Community E-mails!

Daniel Scheer, I will never E-mail you again.

Everyone else,

Isn't it amusing what people will say when they have the chance to directly communicate with the entire campus? And look! Here's a publication that will print whatever you want to say to the community! I still think you all should submit to the Omen.

Kid who lost his brown fedora, I hope you find it!

Happy Birthday Omen! Here's to a spectacular 15 year history, and to the hopeful outlasting of Hampshire as an institute of higher learning. I fully expect to be dragging my kids along to Omen reunions down the road... and I'm not really even expecting to have kids at this point.

P.S. Will someone please explain to me why Merrill A1 Long reeks of pot by noon on Monday? Do you seriously have nothing better to do with your lives? Can you not get through the day, much less the week without a ride on the ganja bus?

Fifteen Years!

Hampshire College. As a body of students, we've existed Ofor thirty-eight years now, and we're plagued with a lack ∑of institutional memory; most groups never last past the Egraduation of their founders. So the Omen is fifteen now. Fifteen years of rants and raves; fifteen years of outsiders and Onfiteen years of people speaking the status quo. Fifteen years of people with strong opinions, with no opinions but words to say anyway, with opinions held solely by themselves. Fifteen years of hate.

Most of all, it's been fifteen years of love.

For all the trash-talk, for all the bile and hate, the Omen is first and foremost a labor of love. The Omen made it to fifteen years because it's had people who love it. The Omen comes out every other week, year after year because there are people who love it. I write for the Omen because I love it.

. I love what it stands for and what it does. The Omen is not a platform for any particular set of ideas or biases, except

Fifteen years is a long time. It's even longer in terms of exists only to print whatever is sent to it. The one exists only to print whatever is sent to it. The set of the one for tree speech and O_{men} exists only to print whatever is sent to it. The set of $editor_5$ and frequent submitters have biases and ideas of their own of course, but they are not the Omen. Jacob Lefton (current of course, but they get the Omen. I am not the Omen. I am not the Omen. N_0 editor in cines, i.e. one else is the Omen. We are only it's caretakers, it's $l_{OVer_{S_i}}$ and it's faithful. The Omen is, and always will be, nothing less than the sum of everything submitted for a given issue. That's it. There is nothing more than that, and nothing less. If y_{00} want something in the Omen, submit it. The Omen is only as good as you, people of the Hampshire community, make it. So sometimes the Omen is amazing and sometimes it's trash. At both ends of this spectrum, and everywhere inbetween, [love it. The Omen loves me and I love it right back.

So fifteen years in, what has it been? It's been fifteen years

Here's to fifteen more.



Legacies

Othe photo is a lawyer at Niagara University. This year she rocelebrated her 35th birthday. She is a flesh and blood person who, an online profile informs me, has "a lasting affinity for Saranac Beer." This Stephanie Cole is real enough, but she is not the one I know. My Stephanie Cole is not a person but an idea—and whether it was a good idea or a bad one is difficult to say. My Stephanie Cole is the story, fifteen years in the making, of a free speech newspaper with a regular feature entitled "Section Hate." Whether hate speech deserves the same rights as other forms of free speech is a question that Stephanie Cole and her newspaper strive to answer. Known to some as a "hate rag" or a "piece of shit," the publication's official name is "The Omen."

In 1991 Stephanie Cole graduated from New

Her name is Stephanie Cole, and we have never spoken. Hartford High School in New York. That fall she became Aside from a single photograph, in which she is wearing a student at Hampshire College, 180 miles away. Like most Ssunglasses, I don't know her face. The Stephanie Cole in students entering Hampshire, she approached the place with certain expectations. For instance, the front page of Hampshire's freshly redesigned website reads "1,350 Students, 1,350 Self-Designed Programs." The Princeton Review website enhances this "anything-is-possible" philosophy: "Hampshire's innovative approach allows students to direct their own education through coursework, independent research, study abroad, internships, field experiences, and independent study." But Stephanie Cole, like many other students, found that the Hampshire she enrolled in didn't live up to the Hampshire she had been introduced to in brochures. The Hampshire she experienced firsthand was checkered with issues of political correctness and bureaucracy. Or "long lines and red tape," as the Princeton Review puts it. For this, one of the site's less complimentary awards, Hampshire

ENOMENSECTION.SPEAKOMENOMENOMENOMENOMENOMENO4.110MENOME

is ranked #16 in the country. How can a student "direct their own education" when faced with "long lines and red tape"? Therein lies the struggle of every Hampshire student, all 1,350 of them.

Stephanie Cole was game. She was prepared to work hard, independently, in order to ensure the education she desired. First year became second year, and Stephanie became active in campus politics. A website of Hampshire alums, most of them former Omen staff members. summarizes Stephanie's creation of the Omen: "She'd written a well done piece about one of Hampshire College's campus activities, and the piece was rejected by the campus press for dubious reasons. After reading a column in a local paper

The Omen's sole purpose is to print everything it receives (with the exception of libel), so it is whatever our community makes it.

that was of poor quality, Stephanie realized she could do this publishing racket well enough on her own. Out of that DIY mentality and self-assuredness, The Omen was born." There is no further mention of what exactly her piece was about, or the grounds on which it was rejected. The founding is recorded in Hampshire's archive of student activities and achievements: "January 23, 1993: The first issue of The Omen is released. Editor Stephanie Cole calls it a 'newsmagazine' that will come out regularly and frequently to get the news out 'to be acted upon and reacted about.' The Omen is open to all submissions from the community." The Omen was to be unedited and uncensored. It was a forum for all voices, not just those of a particular clique. It was an attempt to unite a community that, since its creation, has been markedly divided.

This year The Omen celebrated its fifteenth birthday. It is Hampshire longest-running student publication, and is printed bi-weekly. True to its founding principles, the publication's website reads, "everything the Omen receives, provided it is sent from a member of the Hampshire community, will be published unless it is deemed libelous or defamatory."

This is exactly why it is so hated.

Last week Hampshire College found itself face to face with "Action Awareness Week," an event created by a group of students whose ongoing motto was "All We Demand is that Hampshire be Actively Anti-Racist." The campus was wallpapered with posters and flyers, the cafeteria overrun by students, some with megaphones, others performing on-thespot performance art pieces. The administration received a list of sixteen demands; when few were met, the group staged a walkout. Discussion of the events trickled into all of my classes and, of course, the Omen. The Omen itself was a topic of discussion at Action Awareness events; I heard it referred to as a "racist hate rag," and it was suggested that the publication be shut down altogether. As someone who has been incredibly annoyed if not offended by numerous Omen articles, I could understand the anger these students expressed. But my anger was directed not towards the Omen, but the individual writers whose pieces I took issue with. The Omen's sole purpose is to print everything it receives (with the exception of libel), so it is whatever our community makes it. Hating the Omen is like hating "The Man" (a favorite Hampshire activity). It is an idea, not a person. You can't have a discussion with an idea.

And yet in a sense I am attempting to engage in discussion with the idea of Stephanie Cole. I have, scattered across my bed, hundreds of her words—that is, old issues of the Omen. I am trying to make sense of something. I am trying reconcile her intentions with the legacy she has left

In October 12, 1994, one year and nine months after founding it, Stephanie Cole stepped down as the Omen's chief editor. She continued to submit articles, ranging from a movie review of "Tank Girl" to a critique of what is currently known as the "Prescott Tavern" (a campus café). Her writing is for the most part concise and well-structured, though some of her views stray from the typical politically-correct Hampshire hippie agenda. She does not aim to please, and it's clear that even in the beginning she was not universally liked, but the Omen itself had a fairly positive reputation: in March of 1993, Chris Keroack, a student, sent a letter to the campus's more traditional newspaper, The Examiner, claiming that its newly proposed changes were "just an attempt to make it more like The Omen."

Over time, however, the Omen seems to have fallen prey to that classic phrase: "kill the messenger." Throughout its history, students have repeatedly lamented Hampshire's lack of community, and tendency toward "cliques." With such faulty lines of communication, anger is often directed in

A larger issue behind the lack of community and communication is a general confusion over student rights, and the rights of free speech. Americans are fond of throwing around their rights whenever anything upsets them. The Bill of Rights is pointed to almost as frequently as religion as justification for stupid actions. More often than not, those pointing to the Bill of Rights haven't even read the thing. The same is true of many college students in regard to their rights on campus. A friend of mine who works as a campus intern said one of the residents on her hall had received repeated complaints for playing his music so loudly. When she spoke to him about it, he became furious, claiming, "I pay almost \$50,000 a year to go here, I can play my music as loud as I want!" That statement echoes another I have heard: "I pay my taxes like a good American, I can do what I want!" But simply paying to be a student, or a citizen, does not enable one to do absolutely whatever one pleases. After all, the student living next to the boy with loud music is also paying that \$50,000—he didn't pay to have his ear drums blasted out. Demanding that the administration abolish the Omen, or an offensive facebook group (as was the case earlier this fall), goes beyond one's "rights," and is in fact an infringement on free speech—it may be hate speech, and it may be utterly politically incorrect, but as long as it's not threatening or libelous, it has a right to be there.

This brings us to April of 1995. That spring, a group of women, part of a Five College coalition, wrote messages about sexual assault in chalk, all over campus. They were concerned with how few options campus policy provided victims of sexual assault. The campaign was reminiscent of our recent Action Awareness week in that it was unavoidable. $Literature\ and\ posters\ were\ part\ of\ the\ campaign-but\ most$ especially chalking. "Are you a rapist?" was written outside of Franklin Patterson Hall; elsewhere "How dare you touch her, you bastard!" Draped from a dorm balcony was a banner proclaiming "rape one woman, rape all women." Many vulgar, and labeled it "propaganda."

campus began to address the chalkings, new ones appeared These featured such phrases as "1 in 3 women enjoy being These teatured such property and "rape one woman, rape all womenkind what a bargain." In the weeks that followed, it became clear that a bargain. the clear that these second chalkings were the work of Hampshire student. As one student noted, "only at Hampshire would people As one student respectively speak out against speaking out." The administration decided to hold a forum to discuss the events. At this event, one woman stood up and read a prepared statement explaining her reasons for creating some of the second chalkings. The woman was Stephanie Cole. She explained that she by no means advocated rape; what she took issue with was the fact that rape had become such a "sacred cow" that it had passed beyond all possibility of discussion. As the founder of the Omen, this was something by which Stephanie Cole could not abide.

Hampshire's Community Review Board took the actions into consideration, and ultimately demanded that Stephanie Cole write a formal apology and a bibliographyon the subject of rape—to be printed in an issue of the Omen Not surprisingly, the Omen did not take kindly to this Managing Editor at the time, Jonathon Land, said the verdice forced the publication of insincere submissions, which was inconsistent with the Omen's purpose.

The apology and bibliographies were indeed published, along with Stephanie Cole's account of the mishandled legalities of the case (clearly she was already preparing for her future in law school). Time passed, and the student body moved on to other issues. It is a college: students come and go quickly, with each new group believing in some way that they are the first to touch on the same

It was thus that I found myself in the basement room that is the Omen's office late one Saturday, as current editorial staff member Jacob Lefton taped pornographic pictures to the wall. He was summarizing for me an article by a friend of his that will be featured in the latest issue of the Omen: an article focused on, what else, but Action Awareness week-specifically, ways in which the activists could have better presented their cause. The article features its share of inflammatory statements, and is sure to garner some negative responses. Perhaps, as has happened in the past, it will even be suggested to the Hampshire administration that the Omen students were turned off by this approach; they found it be suggested to the Hampshire administration and labeled it "

be suggested to the Hampshire administration and labeled it "

be shut down altogether. I found myself engrossed in debalt by the shut down altogether. with Jacob, defending the Action Awareness campaign. There Stephanie Cole was one such student. Just as the were many points on which we did not see eye to eye, but we were not having an argument. It was a debate, and a good one, and that is what I dreamed to find at Hampshire. Like other students with their own dreams of the place, mine has in some ways let me down. Political correctness does not foster a strong forum for discussion. Nor does the prevailing "cliquey-ness" and the continued struggle over community.

A few weeks ago, I was asked if I would be interested in becoming a signer for the Omen next fall. Jacob Lefton is graduating, which leaves an open spot. I have contributed silly comics and creative prose to the Omen during my time here, and I like to hang out at layout meetings now and then. But I cringed at the thought of connecting my name so firmly with the publication. As far as I know, I've never written

"hate speech" in my life. While I'll defend free speech to the death, I'm not so sure I want to be connected to some uninformed idiot's rant. Researching Stephanie Cole made me sympathize with her, but not all who remember her feel so. Well-intended she may have been, but her delivery made her a number of enemies. That is the danger of free speech. At the Hampshire level, we debate chalk marks. At a national level, we debate the Patriot Act. The good thing is that we are having a debate at all—that is more than many other countries, or college campuses, can say. I can respect the idea of Stephanie Cole-but I'm glad I don't have

Members of SOURCE Community Respond to President Hexter's Memorandum

Thursday, April 3rd, 2008

To: the Hampshire Community

From: Members of the SOURCE Community

RESPONSE TO PRESIDENTIAL MEMORANDUM

As many of you know, President Ralph J. Hexter issued a memorandum to the Hampshire community on Tuesday, April 1st, 2008. We, as members of the SOURCE community who have been involved in organizing Action Awareness Week and the following negotiations process, want to share our response to this memorandum and to the "action items" presented in the appendix attached. Our intentions in writing this response is one that comes out of the urgency to communicate the voices of students that have been silenced and misrepresented by the memorandum in question. During the negotiations process, no one was notified that this memorandum would be released, leaving us no opportunity to respond until now.

When the President stated in the second page of this memorandum that "attending to issues of prejudice of all sorts, and racial in particular (...) is not always sufficient to guide the behavior of some members of the community," he is effectively disregarding institutionalized racism in favor of placing racism at the fault of individuals. In other words, the language of this memorandum denies institutional accountability by allocating blame on individual members of the Hampshire community. Furthermore, by referring of to students as "stakeholders," this memorandum promotes the notions of private aspirations or demands and fails to 3 understand the necessity of desired institutional change for the entire community

The "action items" presented by the administration were not comprehensive solutions, but rather illusions of progress. In the appendix attached to this letter, you will 2 see the articulations of what is missing from each item as analyzed by members of the SOURCE community. In the action items proposed, the administration fails to convince that they are committed to really address the core structural problems of the institution.

The language presented by the memorandum denies 0 the fact that members of SOURCE and the administration operate on an unequal playing field. Historically, students of color and international students have had to fight within their communities for validation and legitimization of their presence in higher education. Through this struggle, students have become frustrated with the active silencing of their voices, and these frustrations frame the language of

is historically based in American histories of resistance, particularly involving higher education. By ignoring the language of demands and instituting "action items," the administration invalidated our presented language and replaced it with seemingly less serious terms. These languages of "multiculturalism" and "diversity" have been, and are still, used by the administration in an attempt to what we perceive

...the language of "civility and respect" often employed by the administration may invoke the patriarchal principles under which civil and respectful dialogue occur only among those that share the same interests.

as covering the histories of power and struggle. Within higher education, these histories are generally ignored by those who are not directly oppressed by systems of power. This lack of historical context is one reason why institutionalized oppression is generally not understood.

demands put forth by members of the SOURCE community, there have also been misunderstandings as to how these demands affect the greater community of Hampshire College. If the demands were to be properly met by the administration. there would be better financial accountability for all students and student groups, more comprehensive health services for students, more transparency within administrative and academic processes, and more sustainable resources for all students, staff, and faculty, to give several examples. Not only safer spaces for all students.

Furthermore, the language of "civility and respect" often employed by the administration may invoke the patriarchal principles under which civil and respectful dialogue occur only among those that share the same interests. The right to protest and unionize has been part of the American tradition,

demands. This language of demands that we have employed is still talking about action, students are the ones we have the one is still talking about action, students are the ones who are taking action.

It is not inconsequential that the administration has ignored deadlines that student negotiators demanded, thus prolonging the negotiation process. As students of color and international students who inherit histories of resistance, we are pushing the administration in an attempt to resist this stalemate. From our standpoint, it seems as though the administration is delaying the negotiations process with the hope that eventually we will stop pushing for our goals. However, because of this inherited history of struggle, we are committed to keeping the legacy of those who have struggled before us.

- Members of the SOURCE Community Please find our responses to the presidential "action items" below.

Appendix: Analysis of "Action Items" presented by the administration

These are the objections that we, members of the SOURCE community, voiced to President Ralph Hexter. and other administrators present at Monday afternoon's negotiations:

Response to "Action" Item #1

- a) This item does not specify the role of SOURCE community members or that of faculty in the selection process of the Dean of Multicultural Education, While Though there has been a great deal of support for the we appreciate that this demand is met in this Response to "Action" Item, we also want to make sure that it explicitly acknowledges that student and faculty input is important in the hiring process for this position.
 - b) We are concerned that an internal search for the position will overwork faculty who decide to take on this additional responsibility.

Response to "Action" Item #2

- a) New faculty positions offered in this item must be in this; but ideally, classrooms and residences would become addition to positions already in place. An expansion rather than a reallocation of already scarce resources will assure that the Five Schools of Thought do not suffer as a result of the creation of this position.
 - b) If schools are only "invited to compete" with no additional provision of funding from the administration, there is no way to insure the formation of these positions,

ENOMENSECTION.SPEAKOMENOMENOMENOMENOMENOMENO4.IIOMENOME

since there is no system to hold the Schools of Thought \$5000. accountable.

Response to "Action" Item #3

- a) This item explains the process that is already in place. Disproportionately, faculty of color and adjunct and visiting faculty across disciplines who engage in issues of race, gender, sexuality, and class are not offered permanent positions. More is needed to insure complete transparency and a more efficient process.
- b) This semester many prominent professors will be leaving, and this loss of educational resources affects the entire community.

Response to "Action" Item #4

- a) The Multicultural Perspectives should be reviewed through the Dean of Multicultural Education Office (that is to be re-established) and reported to the Dean of Faculty.
- b) This requirement is rooted in academia and should therefore be evaluated by faculty and not administration.

Response to "Action" Item #5

- a) Public Safety is not explicitly stated as part of staff in this item. Public Safety Officers have a prominent role as "figures of authority" to students 24 hours a day; furthermore, Public Safety has a history of problematic and intimidating time position to assist the current Cultural Center director. behavior towards students.
- b) The trainings proposed should not be contingent on the "findings of a survey"; this undermines the urgency of such trainings.
- c) This item contains no definition of anti-oppression and no mechanism for student's input.
- d) There is no explicit statement of where funds will be drawn from, reiterating our fear that funds will be reallocated from areas that already are facing tighter budgets.

Response to "Action" Item #6

- a) This item deviates only slightly from current financial aid policy. There is no revision of policy that deals with students who may have unique financial conditions such as missing parents, parents unwilling to contribute, and countless other special family circumstances.
- b) Students should be notified regardless of their own inquisitions as to the status of their aid processing well in advance of final registration deadlines.
 - c) The threshold for possible debt should be raised to

Response to "Action" Item #7

- a) This item misnames both the Lebron-Wiggins-Pran Cultural Center and the Queer Community Alliance as "Multicultural Center" and "Queer Center," which in itself indicates the administration's lack of knowledge of the purpose of these safe spaces.
- b) The budget proposed for all three centers by the administration is unacceptably below the budget outlined in the demands.
- c) The flawed and oftentimes inefficient process for group recognition still relies heavily on assessment of risk management. Since the mechanisms of this process remain largely unchanged, the same issues faced by identity based groups that cater to the needs of underserved students on campus will continue.
- d) This item does not recognize Ficom's status as an entity operating under the authority of the administrative

Response to "Action" Item #8

- a) None of the proposed actions in this item mean anything without a proposed timeline.
- b) Additionally, there is no explicit guarantee of a full-
- c) Rather than outlining the hiring of a full time coordinator for the Queer Community Alliance, this is an articulation of the process to replace Steven Nathan, which began without input of current students.

Response to "Action" Item #9/10

- a) This item proposes the same policy that is applied to identity-based mods.
- b) Students are burdened with the responsibility of filling beds to keep their safe space.
- c) The housing office needs to work with admissions to send out comprehensive information to accepted incoming students about residential life in order for the students to make more informed decisions.
- d) The deadline for halls being filled should be moved back to allow for students to be given adequate time to utilize safe living spaces once they arrive on campus.
- e) The issue of empty beds stems from inadequate recruitment of incoming students of color and queer

students.

- Response to "Action" Item #11 a) This is the current policy for the acquisition process
- of entering faculty.
- b) The item does not resonate with the original demand for allocation of resources to Third World studies and students.
- c) The allocation of material should not be contingent on the (as of now, not guaranteed) hiring of ALANA and/ or queer studies faculty.
- d) It is necessary to take into account the underrepresentation of students of color and international students in programs which require studio and lab fees when considering grant distribution.

Response to "Action" Item #12

- a) Mamta Badlani, while a valuable member of staff, does not have a position that extends beyond the current academic year.
- b) The request for full time staff comes with the understanding that students must live full time on campus, and must have adequate mental health resources.
- c) Hampshire should have a more aggressive role in deciding who fills Health services position.
- d) Student experiences are a testament to the dire state of quality mental health treatment.

Response to "Action" Item #13

- a) Current policy is merely being restated, with no additional effort to secure permanent identity based housing.
- actively and aggressively hire and retain students of color and international students as interns.
- c) There is no provision for the aggressive recruitment of domestic students of color or queer students in admission.

OMENVOLUME.30 OMENISSUE.05 OMENOMENOMENSECTION.SPEAKOMENOMENSECTION. Response to "Action" Item #14

a) http://www.hampshire.edu/cms/index php?id=8667

"Adopted in the 1970s and updated in 1994, the policy [Hampshire's policy on socially responsible investment prevents the college from knowingly investing in businesses that "operate in countries engaged in serious human right violations and serve to perpetuate, promote, and finance these conditions."

b) To meet these pre-established requirements it is imperative that CHOIR meet regularly, and the meeting process is more transparent to students.

Response to "Action" Item #15

a) While we appreciate the comprehensive harassment policy, it should be reiterated that a separate and explicit racial harassment policy is necessary.

Response to "Action" Item #16

- a) The necessity of fiscal support for the sustainable implementation of actively anti-racist institutional policies remains unaddressed. The item does not create a position in institutional advancement to raise funds and seeks grants addressing the outlined concerns.
- b) There is no alternative plan of action proposed. Current practice is restated.
- c) Retention of students of color and international students is directly related to the necessity of funding for systems of support. This concern is largely ignored in this proposal.

Response to "Action" Item #17

a) Rather than relying on the extended effort of students, b) There is no time line or mechanism suggested to the administration should make funding available to bring outside facilitators to the desired teach-ins.

Response to "Action" Item #18

a) This unnumbered demand was met with no response on the part of the administration.



The Demands as presented by members of SOURCe

We demand the following:

- 1. Re-establishment of Dean of Multicultural Affairs position (as stipulated from the Cole Agreement), in addition to the already-existent Presidential Assistant for Diversity position.
- 2. Creation of four new positions for full-time faculty in ALANA and Queer Studies.
- 3. Transparency in the process by which adjunct faculty become permanent faculty.
- 4. Re-evaluation of the Multiple Cultural Perspectives academic requirement.
- 5. Mandatory anti-oppression trainings for faculty, staff, Public Safety, and Residential Life staff and interns.
- 6. Stability in financial aid packages. If a student's needs do not change, then the package must remain the same over the course of the student's time at the college. Further, a student's ability to register for classes will not be hindered by holds or other issues related to financial aid status.
- 7. Institutionalized funding for the Cultural Center, SOURCE groups, QCA groups, and Women's Center. Identity-based groups will be exempt from the process of "group recognition" each semester.
- 8. Permanent staffing at the Cultural Center, Women's Center, and Queer Community Alliance. Creation of a new staff position at the Cultural Center to be filled by an individual experienced in addressing the needs of international students.
- 9. Establishment of at least one residential hall designated for students of color, in the dorms, by Fall 2008.

- 10. Designation of a Queer-Identified (and not just Queer-Friendly) residential hall in the dorms.

 11. Allocation of funds to expand library and media resources relevant to Third World Studies and students.
- 12. Immediate hiring search, for which a committee will be formed with students for whom this position is intended to serve, for a new staff member in health services with the goal of hiring this person within one year. Person must provide some kind of concrete experience/qualifications for relating to students of color, international students, queer students, trans students, and female students.
- 13. Guaranteed permanent identity-based housing on campus. Aggressive recruitment of students of color, international students, queer students.
- 14. For Hampshire to live up to its current plan of responsible investment, keeping with historical precedent of divestment from South Africa, we demand that Hampshire should cut financial ties with countries that occupy and practice racial apartheid.
- 15. Establishment of a comprehensive racial harassment policy to be outlined in Non Satis Non Scire.
- 16. Creation of a position in Institutional Advancement geared towards raising funds that specifically address issues of diversity on campus.
- 17. Closing of the college on Columbus Day and Martin Luther King, Jr. Day to hold a campus-wide teach-in on racism and imperialism.
- LASTLY, we demand that a committee of students and administrators be established to negotiate these demands and assess whatever agreements follow.





FOOD NOT BOMBS



Free Vegan/Vegetarian Food for Everyone!

Sunday, Apr. 13th, 2PM meet at the Bus Circle

"Food Not Bombs is one of the fastest growing revolutionary movements active in North America today and is gaining momentum all over the world "



(quote and image from www.foodnotbombs.net, find more info there!)

Meet new people and get a snack, while promoting peace! (If you want to help prepare food, meet at 1:30PM in the Dakin Kitchen) Questions? Contact cjh07@hampshire.edu or fcn04@hampshire.edu

Stop saying 'Racism' if you don't mean 'Racism'

it. this was set up to spread awareness about the greater Anti-Racism movement, and the role that Hampshire can play in furthering it. Many people came away from Action Awareness Week feeling attacked, alienated, and unable to respond in a meaningful manner, which is plain to see in the many on-line discussions occurring on this topic. A number of the activists responsible for Action Awareness Week expressed in these conversations that they do not understand why people feel hurt or attacked by their actions. I believe there are a number of reasons why people responded this way, but I think that So when activists accuse Hampshire of being racist, all of those reasons stem from one primary mistake made by people cannot help but hear the definition they have been these activists.

using in my argument. Bear with me on this.

goal in a manner that is at least somewhat questionable

I think that the people who organized and executed Action Awareness Week are all fucking idiots. I think that if Action Awareness Week hadn't been run by such fucking idiots, they would have gotten more done. And frankly, I think that if you disagree with me, you're probably a fucking activists are unwilling to frame their argument in terms that idiot.

I bet a number of you feel attacked by that. That is because I attempted to redefine the term 'fucking idiot,' which I do not have the power to do. This is a very charged term, and despite the fact that I clearly laid out my fairly innocent definition, when I call you a fucking idiot, you cannot help but hear the definition that you have been conditioned to hear for your entire life.

Awareness Week with the term 'racism.' People are raised from a young age to hate the idea of racism unequivocally. It is something loathsome, that symbolizes the pinnacle of ignorance and stupidity, and it is not to be tolerated under any circumstance. Being called racist is one of the most grave insults that can be received, as the profound failings of character it implies are almost unmatched by any other I would be absolutely shocked if you found a Hampshire accusation.

SOURCE, and used widely in the academia around the greater the resistance stems from this initial feeling of being accused,

So, last week was action awareness week. As I understand Anti-Racism movement, is something much more nuanced. As I understand it, it is used solely to describe institutional racism, and power structures that oppress. These are hugely different definitions. The SOURCE version is not really an offensive term. When Hampshire is accused of being racist under this definition, it means that the power structures at Hampshire tend to benefit some groups of students at the 50 expense of others.

Unfortunately, Anti-Racism activists absolutely do not have the power to redefine a term as charged as racism. conditioned to understand, and are seriously offended by Let me begin by clearly defining a key term that I will be it, no matter how clear the intended definition of racism is made. This causes people to feel attacked, which causes them Fucking Idiot: someone who pursues a clearly noble to get defensive, which, of course, shuts down conversations, and prevents ideas from being spread.

This reaction is reasonable, and it is not the fault of Hampshire community members that feel this way. The blame lies firmly on the Anti-Racism activists, as it was their poor choice of language that provoked these responses. If are meaningful to their audience, the general public, rather than in terms that are meaningful to Anti-Racism activists and scholars, they will continue to have major problems communicating effectively.

While this is a serious problem, I think it is easily solved. How about "All we demand is that Hampshire actively combat institutional racism." At the very least, this clearly explains that Hampshire community members are not A similar phenomenon occurred during Action being accused of the individual racism they rightfully view as a serious insult. If this can be avoided, I think the Anti-Racism movement would run into fewer problems overall, as the community would not feel attacked on an individual level, and therefore be more willing to actively find out what activists are talking about.

Despite the backlash against Action Awareness Week, student that didn't honestly think racism was a serious On the other hand, the definition of racism provided by problem that should be combated. I believe that most of

Open-ended letter to the Hampshire Campus in response to the original Queerion Femmpire mailing

This is my response to the first mailing, as it was sent and This is my response to the first mailing, as it was sent under the first mailing, as i

First off, please stop calling the Lebron-Wiggins I Multicultural Center the "cultural center", because that is Eboth insulting and ignorant. If it is supposed to be a place for minorities only, do not insinuate that only minorities have > "culture" by calling the minority space the "cultural center" instead of acknowledging that it a place where many cultures, predominantly those who are in the minority at Hampshire, can go to be outside of the college monoculture. And please, do not bring the Hampshire monoculture into that space with the bleeding-heart "I am more actively anti-racist than thou" attitude, all ye loud people.

Let's start with this, since it seems to be a key issue. I am light-skinned. If I had to identify as one racial group, as I often do on forms, the closest option available to me is white. I still usually put other, and give my pedigree. I am a mutt and proud of it; my whole damn genome is diverse. On my mom's side, I am pilgrim, Wampanoag (American Indian), Welsh, and yes, African-American. My dad's side immigrated from Latvia and other areas in Eastern Europe. Are you going to say that because my skin is white, the experiences and traditions of my Eastern European relatives mean nothing? That I am just like every other white guy in the valley? That Latvia is not a 'real' country, or does not have culture? Call me 'gaijin' to my face. Call me whitey. Call me "the man." But do it to my face, where I can reply to you. Otherwise, you are just choosing to reduce me to the color of my skin. That is what you are saying by calling that building the "cultural center." If you insist on saying my heritage means nothing, do so to my face, not by some weird subtle counter-racism.

My godfather is Chinese, I was raised Jewish speaking Hebrew, I cook and eat primarily Thai and Viet-Namese food. I study mythology from Greece, central Africa, the Carribean, Scandinavia, China, India, and Ireland. I have studied

Watch your language cont.

and not an unwillingness to listen or help. I believe that if new language is chosen that avoids this scenario we can more easily achieve the social change that we all want. When I joined a snide facebook group, it was not because I oppose the goals of the Anti-Racism movement. I care deeply about the fight against racism. I fully support the Anti-Racism movement's goals. just think they're being pursued by a bunch of fucking idiots.

medical systems ranging from Ayurveda and traditional Chinese medicine to European herbalism to allopathy to Amazonian Shamanism. I am ALWAYS looking for more ways in which to experience, co-opt, add to, learn from and respect other cultures. But in this small thing, in treating my heritage as obsolete, you here at Hampshire have insulted me deeply. Don't compromise me. You don't know me. I do not (consciously) judge anything about someone unless I have had at least a thorough conversation or other interaction with them. I ask for a similar courtesy from everyone around me. That seems a reasonable thing, yes?

The one time I went to the MULTIcultural center, was to visit a friend who is an international student, who was always welcome and even worked there, and whose skin, oddly enough, is roughly the same hue as mine. I had not expected a welcome. I had, in fact, not expected anything, beyond hanging out with a friend, watching Heroes, and maybe meeting some new people. However, what I experienced was outright hostility, in snide words and angry looks. Is that a "safe-space"? Are white people not allowed to consort with people who may be of moderately to extremely different backgrounds in a comfortable setting? I guess I didn't get that memo. I watched the show with my friend, and left. I was not welcome, so I was not going to stay.

If I, by my presence, breached a sacred space, then I am sorry. That was not my intent. But people, please, if you are going to claim an area based on skin color or country of origin, please let me know first. On that note, I claim the Zen garden in the woods as the collective property of those who have ever cooked a meal in the woods. Obviously, no other people can appreciate the peace of the woods, the beauty of

1FNOMENSECTION.SPEAKOMENOMENOMENOMENOMENOMEN04.11OMENOME

the trees, or the bounty of the Earth and therefore everyone else should be excluded. (That was a joke, by the way. Please, if you have any interest, come out into the woods.)

I am not just a "white ally". Allies fight together against something, and I don't want to fight against anything Between the Vietnam War, the Iraq war, and the ars on terror, drugs and obesity, we have seen that war is not the answer. Building and creating, on the other hand, yield lasting effects. I would love to build a school focused on equality, and on adressing issues of equality. Please, if I can help create a community that supports and acknowledges different experiences, while allowing people to also find shared ones, tell me what I can do. But I am not allying against anything, as devoting strength to fighting something only makes what you fight more powerful (see the story of Heracles, or the Greek concept of agon).

I am a person who tries to make friends with everyone he can. I do not discriminate. I have white friends, I have black friends. There are more light-skinned people at Hampshire, and most of my friends are light-skinned. But that is not by choice, only by who I have seen in my classes, my clubs, and in my spare time. I try very hard to include all of my friends in what I do, with no thought to skin color or economic status, and to treat everyone (who is willing) as equals. And I am equally as honest and upfront and just plain me to everyone, for better or worse.

I strongly and atively support equality between all races and all sexes. I think everyone should have the same resources, and should be allowed to succeed or fail on their own merit. I fully understand that this is not the case, and that special measures need to be taken, now.

I understand that Hampshire has a history of making promises, and not keeping them. I understand the same can be said truly of America at large. Please, folks, write for grants so Hampshire can get money to hire all of these people you are demanding. It can be done, and the authors of the May 25th proclamation seem to have both the time and the will. PLEASE, HAMPSHIRE NEEDS THE MONEY!!!!

I believe that many of the requests mailed to the general Hampshire community on May 25th are good, but why limit these changes to students of color? What of poor white kids who have access to their classes held up due to financial aid problems? If you have ever gone to Blair Hall at the beginning of a semester, you would see that a large portion of the huge number of students waiting are white.

In terms of divesting from Israel, how about asking

Hampshire to divest from the Muslim countries that keep the Palestinians stuck where they are? Only Jordan has allowed any Palestinians (fellow Muslims) in as citizens. How about we divest from Walmart, the uber-corporation we won't even pay students reimbursements for if we shop there, but in whom Hampshire is currently invested? Why would you divest from Israel, when it is a rare beacon of some semblance of peace in a chaotic area of the world. Yes, they have fucked up. A lot. Divest from America, then, for Guantanamo Bay, flagrant abuse of immigrant workers, and a drug war that has ruined millions of lives. Obviously the decisions of a government, made behind closed doors, are emblematic of what all citizens in said country believe. Also, google for the minutes from the 2003 commencement speeches. A Palestinian student gave an amazing speech in which the issue of Israel is discussed very clearly and well, and he noted that we have ALREADY DIVESTED FROM COMPANIES THAT PROFIT FROM OCCUPATION AND COMPANIES THAT SELL ARMS TO ISRAEL.

Please, help the library get resources relevant to 3rd world countries.

Please, hire people to help Hampshire students in need of support.

Please, bring in more students of mixed classes, races, and countries of origin.

In order to do any of these things, you, not the administration, need to find money for these programs. The administration is trying to keep Hampshire open. To put this in perspective: the Smith Greenhouse has an endowment comparable to or larger than that of the entire Hampshire College. Yeah.

And please, stop spewing paper all over our campus. I happen to like trees and the environment. Go chop down a tree yourself, and see what goes into the raw material you slather on our walls and floors. Get out into the real world, and take your heads out of your asses. If you want change, start by treating everyone around you as equal, regardless of the color of their skin. Come to our mods, and talk to those of us with light skin or dark skin or anything in between. I don't want to oppress anyone. I just want to talk to everyone as equals. I honestly don't care about what color your skin is, but if you are pale, and you do go outside, please put on sunblock. Cancer is a bitch.

Sam Hoffman an active anti-racist



Slam, take 2

In the last Omen, I don't think I did proper justice to this topic, so here is a better attempt.

One of Hampshire's hidden gems is the competitive slam poetry team.

When you talk about poetry—specifically slam poetry—people tend to laugh a bit and roll their eyes. There's a certain picture of angsty, bad poetry about broken hearts and bad sex, delivered in a fervorous monotone (if such a thing can exist).

This is not our slam team. Well, I'm sure some of their poems are about bad sex or broken hearts, but they're also full of political and social commentary, in the overtones and undertones. They're funny, moving, and well delivered.

The difference between mediocre or even decent slam poetry and excellent slam is that you forget someone is reciting a poem-it is an immersive experience. Hampshire's slam team is definitely excellent. They're the first collegiate team ever to compete at the National Poetry Slam, as reported by the Boston Globe in the article "Their words against ours" (3/31/08). As I write this, they're in Albuquerque, New Mexico, at another national

Every Tuesday at 7:30 in the Main Lecture Hall, the slam collective, from which the team was formed, puts on an open mic. Anyone is welcome to perform or read. The audience is supportive and enthusiastic.

Often, the bring in extraordinary talent from outside Hampshire as a featured act. When I say 'extraordinary talent,' I mean they manage to attract national slam champions, national haiku champions, veritable legends in the field. Last week was Jack McCarthy, an old, grizzled poet with an incredibly sharp wit, strong sense of humor, and general all around dirty old man. It was an amazing show. How they attract this talent, I have no idea, but they should be recognized for it.

If you don't make it to the Tuesday night open mic at least once before you get out of here for the year, you are seriously missing out.

On Racial Issues

Soooo...I'm a racist.

I suppose.

I don't know. I have the 'feeling' oftentimes that I am, that I must be. And why is that? Because I'm white? Of course, "white" means an understanding, an identity, a series of perceptions which are not logically well-defined, which, being subjective and indeed relative to variations in on an overarching cultural scheme, cannot truly be. As a lifelong student of philosophy, and one who thinks (and overthinks) to a finely-tuned degree, I would say that my perceptions of myself are almost entirely rooted in my understandings of life and the idea of purpose, before they are abstracted to the meaning of the color of my skin.

But I digress.

See, what's really happened is this.

I am a little afraid to have my own opinions on issues of race at this school, let alone express them, because, lo and behold, they may be racist.

But why?

I don't know. But then, maybe not knowing is the point? Maybe that's why I'm racist?

Here's an example.

A group under SOURCE on campus has distributed a little flyer recently. In this flyer, the F-word is repeatedly used, in a pamphlet that is supposed to address the student body as a whole, from what I can tell.

I feel that that is inappropriate.

But wait - I'm white. And the students who wrote that are not white, and therefore, I'm a racist because I'm a little off-put (though I wouldn't say "offended") by their tactic.

Anti-racism, while not being defined per-se in the writings on the pavement, or the Valentine's Day "Hearts" postered just about everywhere in February, or on the flyers prominently displaying President Ralph Hexter's face in the middle, or the various other places around Hampshire, has been front and center for quite awhile now.

I feel as though the spirit of some of these demonstrations has not been very kind, or even productive.

That is just a feeling. Nothing more.

Am I racist for that feeling? Is the feeling itself an indication of racism?

In a recent e-mail from the same organization (SOURCE) one of the "demands" - not requests - listed is that Hampshire

1ENOMENSECTION.SPEAKOMENOMENOMENOMENOMENOMEN04. I I OMENOME

immediately cut all ties to Israel, financially or otherwise. I feel that this is inappropriate too.

Now, this is an awfully complex issue to be sure, and one

which constitutes a real debate around this campus. That being said, as a student with some Jewish ethnic origins, I am again off-put that SOURCE is "demanding" this.

But then again - I am white. So this too, is likely to be deemed "racist" of me.

I'm writing like this somewhat for effect, but also to raise a certain point, which I'll get to now by way of example.

I had a class last semester where the predominantly white students (myself included) had little or nothing to say around issues of race, especially as it related to the artistic works we were discussing in class. But race was a major, major issue of study in this class. A certain level of tension, of fear, was present that was never accounted for, but felt by everyone.

.I feel as though I'm not even allowed to have my own opinion or express it, if it disagrees with the Hampshire 'norm'...

There's no question in my mind that a similar atmosphere has developed at Hampshire where racial tension is now not only political or social, but also abstractly personal. It is 'abstract' in the sense of being not necessarily directed toward any one individual, but it is 'personal' certainly in that it is directed toward the undifferentiated mass of 'white' or caucasian students on campus.

I don't know if that's intentional. It may not be.

But either way, I feel as though I'm not even allowed to have my own opinion or express it, if it disagrees with the Hampshire 'norm' at this point, as unofficial or open to conceptual transition as the 'norm' may be.

The point of my saying all this is really just to express the observation. And let me be clear that my saying these things has nothing to do with the very legitimate problems and concerns with which the demonstrations and displays have been speaking to. That's not my locus of discussion here.

Personally, I think as follows: I think we are all human beings.

I think our differences make us great think that we always need to move toward greater love and acceptance of one

I think I don't give a rat's behind that these are clichés - I believe them and accept them.

I also think that I am entitled to my own opinions and ideas, and that, given the right spirit, given the right atmosphere, perhaps even given a little good humor, conflicting opinions and ideas can be dissected and discussed, analytically but also emotionally, in order to take into account the wide range of perspectives and needs of the community. And yes, Hampshire is a certain kind of school, with a certain kind of

But since we are all conscious of that, of the 'Hampshire' situation, if you will...

Could we redirect the way controversial issues are handled, a bit?

Could we have any and all discussions we need to have, with a different mind-set? With a little humor? With respect for each other, and respect for the process of making things better?

Because let's remember that life is always process. This is hardly cultural. This is reality. This is science, this is evolution.

Process. It is not automatic, even though at times it may

Lastly, could we respect that it's ok to have differing opinions, and that the presence or absence of a given opinion or idea in a non-minority student OR a student of color does not in and of itself indicate racism?

In other words, can our ideas and opinions be judged on their own terms, with respect to logic and objectivity, before getting into the problem of racism?

I'm just asking.

At a school like Hampshire, in a country like America, I must surely be allowed to do at least that.



SPOILER ALERT

Dear Hampshire,

the news, read the paper, or receive a telegraph, more likely than not, it's about racism.

But you know what There's been a lot of talk about racism lately, and why

Steven Spielberg's 1993 documentary about bringing dinosaurs back to life on the small island of Isla Nublar opened my eyes to the truth that to live in a truly non-racist society, we must live amongst dinosaurs. They don't care what your ethnicity is, they will eat you.

And there's nothing like the character of Denis Nedry to remind us who the real villain is. Fat people. It's true. Whereas the issue of race, sexual orientation, or lefthandedness are attributes that we are born with and we should hold as a point of pride, being fat is a life choice, and a poor one at that. They slow down the group, they entice hungry dilophasaurs, and they steal precious dinosaur embryos to sell to that treacherous rascal, Lewis Dodgson, the safari hat wearing mother fucker.

Dinosaurs going crazy and attacking people bring everyone together, such as crazy South African game hunters, old men who spare no expense, sassy paleobotanist women, nerdy black computer technicians, and of course, morphineaddicted Iews.

If I may, I'd like to address some of the major themes that this Tyrannosaurus Rex biopic brought to my attention. I think it's more important than what you're doing.

God is a Dinosaur

This is true no matter how you cut it. As a metaphor, God is a dinosaur. Like Judi Dench said in the hit movie, Goldeneye "A relic from the cold war." And since she was in that movie with Pierce Brosnan who was in Mrs. Doubtfire with Harvey Fierstein who was in Independence Day with Jeff Goldblum who was in Jurassic Park, you can see how obvious this connection should be.

Indeed, God is a relic from days past. Just open the King James Bible, back in the day he was doing all sorts of crazy shit, wheelin' and dealin' guy that he was. He was all, six days of this, apple of something that, Red Sea, 40 days of rain, father of Jesus who basically invented the entourage... God

The Best Laid Plans... has the ultimate resume.

to work in the raincoat business. Sure you spent 40 years making trench coats, but what have you done for me lately?

And as such, we should recognize that God is an idea. We say God, and we picture some dusty old bones that meant something a long time ago, but now they're just fossils. We get charismatic guys wearing white pants after Labor Day like Alan Grant to study them and tell us it became a bird and flew away, just like good, decent, moral fiber. Because without God, all we're left with is a bunch of pigeons shitting on our heads from the proverbial 'Above.' And no one wants that, except for people like Lewis Dodgson and Alan Grant. because they always wear hats.

Captain Ahab, the Land Sailor of the Dinosaurs

Anyone who's seen Jurassic Park and knows what Moby Dick is understands that there is a character named Captain Ahab, and he shows up in movies all the time. He's like Robert Shaw in Jaws, the chick from Twister who thought tornadoes were chasing were, and the crazy Russian submarine captain in Hunt for Red October. They're all Captain Ahab.

But Captain Ahab appeared again in Jurassic Park as Donald Gennaro, the lawyer who wouldn't quit. Just like Captain Ahab of old never stopped hunting that whale or whatever, Gennaro never stopped getting on your nerves. It was a never-ending quest. First he's all like, "Uh, I'm gonna shut down the park," and then he's all like "Uh, we're gonna be rich," and all sorts of stupid shit, like "put down the nightvision goggles, they're expensive," and "we'll have a coupon day," and "Uh, stop eating me." Seriously, when we see the triceratops, the three pronged beast of yesterdays past, he pisses his pants over a little thunderstorm. Did you see how he flinched at the first clap of thunder? That is not a man I want handling my legal affairs, I can tell you that. That is a man I was to get eaten while he's sitting on the toilet.

The man does not stop irritating you. Right from the get-go, he's standing on a raft while he's meeting the guy who played the drug lord in Clear and Present Danger. Who stands on a raft?! So you think you're better than me? Let me tell you something asshole. You got eaten by a dinosaur. You're dead. Spoiler alert.

... always turn out great. Seriously, at the end of Jurassic But now God is like somebody's grandpa who used Park, only good things had happened. Sure some people

1ENOMENSECTION.SPEAKOMENOMENOMENOMENOMENOMENOMENOMENOME

died, but they all had it coming. Samuel L. Jackson was he was 3 years old, "I wanna see T. Rex again!" a smoker, Nedry wore glasses, Muldoon was a bit of an alarmist ... the list goes on and on. If anything, it was a good thing they died, because it decreased the surplus population. Ebeneezer Scrooge said that in a Muppet Christmas Carol. Not about those guys specifically, but others who deserved it just as much. So you have a few less jackasses in the world. the survivors have this life-changing experience that helps them grow into a trilogy and possible fourth movie, and let's not forget, there is an island 125 miles off of Costa Rica where dinosaurs are living, and killing each other, and being generally awesome. And you know they still are, because they had babies. Remember? Life found a way.

Show me where it says people dying is a bad thing. And don't say the Bible, or I shalt redirect you to the first bullet point of truth. God is a dinosaur. Which brings us to the next religious hypocrisy, if God says 'Thou shalt not kill,' and then he becomes a dinosaur and kills, what now, mother fucker? Unless he's a herbivore, but I doubt it. God is a crazy have been The Lost World. mecha-T. Rex, with lazers spelled with Z's and body armor. and rocket powered teeth. No, you don't want to mess with that guy by calling him a hypocrite. Just feed him a goat and wait a while. You'll see what happens.

Science is Like a Tinker Toy

It doesn't matter what I want to do. Science will back it up. Say I want to go to the moon. Been there, done that. How, you might ask? Science. Say I want to pack more flavor into Cool Ranch Doritos. No problem. Really? Yup... & 2, or Dude, Where's my Car?. science again.

It doesn't matter what you want to do. Science will do it for you. Because there is so fucking much of it, that somewhere there is an answer to your every crazy whim. Physics denies that we can cram more flavor into Doritos. Matrix, any Clint Eastwood movie. Guns are as American as There is not enough space and two objects may not occupy the same space. But chemistry says, wait, I'll add Sodium Benzoate food dye-12 and that will add more flavor in the same space. Science to the rescue.

picking your nose. You find a mosquito in a rock, you jab at it with a syringe, put it in a toad, and you just made a dinosaur. Never again will you buy those shitty sponges from CVS where you put it in water and overnight it grows 3 inches. Who needs that shit? That's remedial science. Water make bigger. Write a fucking book about it. I want a dinosaur that's 20 feet high, and can run 32 miles per hour in the open. I want the T. Rex. Like my brother said at the movies when

Thanks to science, you can.

John Hammond is Obi Wan Kenobi

They're both old, they've got white hair and beards, and they both won Oscars. Next bullet point.

Drugs and Guns Equal Life

Many of those fat cats on Capitol Hill will tell you drugs and guns are bad for our society. But Jurassic Park proves otherwise.

Take Ian Malcolm. A man with two first names who studies Chaos Theory spends the second half of the movie on morphine. And he's feeling great. He's witty, he's charming, he's got that shirt unbuttoned ... and he owes it all to morphine. Science can medically prove that morphine is what helped him fight off dinosaurs. Because without morphine, he wouldn't have made it, and then there wouldn't

By doing drugs, Ian Malcolm saved the fine city of San Diego from a T. Rex and made it possible for there to be a third movie with talking dinosaurs. In the history of our world, drugs have yielded excellent results. The calculating wit of Cheech and Chong has entertained us for more than a quarter of a century. Jimi Hendrix's legacy is 40 years and counting. And so many others. Drugs are an excellent source of entertainment. Without drugs, we wouldn't have movies like Lethal Weapon, or Dazed and Confused, or Bad Boys 1

Sure, science can prove that drugs are bad for you, but I guarantee that somewhere in there, it can also prove that their good for you.

And guns are great too. James Bond, Indiana Jones, the apples and balls. When you shoot a dinosaur, you're being a good American. And you're only adding awesomeness to the dinosaur equation. And if you think drugs make movies better, get a load of guns! Terminator, Die Hard, Romeo + Say I want to make a dinosaur. That shit is as easy as Juliet ... guns are a happenin' enterprise. Sure, you never see a gun fired on screen, but you hear them, and you see evidence of it. If guns are good enough to fight off dinosaurs. they are good enough for our streets and schoolyards.

In Conclusion

Dinosaurs are great.

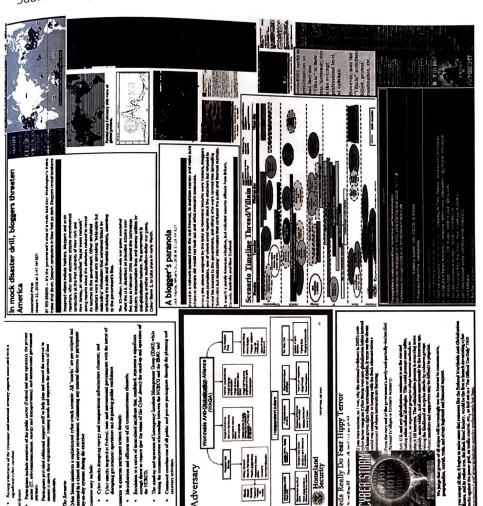
Love Mike Doyle



1ENOMENSECTION.SPEAKOMENOMENOMENOMENOMENOMENOMENOMENOME

$THE sex dream {\sc GAME}$

Submitted by Raf Kenny



interest in an anti-racist

campaign among the general

populace. Yet such a campaign

would fail miserably if you told

my friends and neighbors to

consider their privilege.

Why I Didn't Walk Out

Last Monday, I decided not to participate in the walk out to pressure the administration into accepting SOURCE's demands. This was a difficult decision for me. I agree with most of the demands, and I believe racism is a serious problem that must be confronted head on. Additionally, I didn't have class when the walk out was scheduled, so it would have required very little effort for me to join the protest. I also am a friend with a number of the organizers of the walk out, friends whose convictions I respect deeply. In the end, however, I decided that I could not in good moral conscience show solidarity with them by joining the walk out. This decision sprang out of deep problems I have with the tactics and ideology of those who promoted action awareness week, issues serious enough for me to make the decision not to show solidarity with my peers. Yet I felt that simply choosing not to participate was the coward's way out. So I resolved that if I was not going to participate in the walk out. I would take it upon myself to explain why myself and so many others on this campus decided not to join in Monday's action, as well as to demonstrate that our actions were based not off of ignorance, but on legitimate issues with the approach to activism taken by the organizers of the walk out, an approach I think is harming activism at Hampshire.

Action awareness week, which culminated in Monday's walk out, divided and disturbed our community like nothing else I have seen in the four semesters I have spent at Hampshire college. I have heard many criticisms of SOURCE and WARF's tactics in promoting their events, and I think there is validity to them. Aggressive activism has its place, especially when trying to reach a student body as difficult to motivate as Hampshire College's. Yet there is a point at which aggressive tactics, like putting up posters equating race relations at Hampshire College with those in the segregated south, stops motivating people and starts alienating them. Similarly, I don't think SOURCE's demands were introduced properly to the general student body. Those students not involved in either WARF or SOURCE were bombarded with chants of "All these demands!" as soon as they returned to campus. Yet these demands, many of which would have cost large amounts of money, were not accompanied by a series of

grievances justifying why they were necessary and why they were needed so urgently. We were also told to support them unconditionally, even though some of the demands didn't seem to be very carefully thought out; such as the one calling for divestment from Isreal, even though that has absolutely nothing to do with racism at Hampshire, and hiring a woman of color in health services, even though we already have two women of color working in health services. Yet in many ways, I believe the tactics employed by the organizers of action awareness week are beside the point. Indeed, I could see myself lending my enthusiastic support to an anti-racist campaign that utilized many of the same tactics as action awareness week. Rather, the poision pill that made action awareness week so unpallatable to me was the divisive. radical, post modern ideology employed by SOURCE and WARF, an ideology that was passed off as the only legitimate aproach to anti-racist activism, and which came with an implicit assertion that if you did not go along with it, you were being racist. As someone with a strong stake in creating a more just world, I find this ideology to be both repugnant and counter productive, and I fear that if it is adopted as a guide for the activists of our generation, it will set the cause of social justice back decades.

First, let me be absolutley clear on one point. I believe racism exists, and that it is a problem. I also believe that racism exists at Hampshire College, and that active steps must be taken to combat it. This, however, is where I differ with the SOURCE/WARF analysis of racism and social justice. Those affiliated with these groups present racism as something white people do to people of color. They claim that white's oppress people of color by using their white privlege, and that white privlege is a great enemy that must be fought against in order to better the situation of people

I find this view to be both divisive and short sighted. It lumps all white people, and all people of color into two homogenous groups, reglardless of class, creed or religous affiliation. It then seeks the disempowerment of one group, whites, in favor of another group, people of color. There are a number of problems I have with this basic premise. First, it attempts to combat racism, while maintaining and etrengthening the fallacy of race. SOURCE's own literature strengtheory strength of the s etrengthened by the wealthy in the colonial period order to divide and exploit the lower classes. Yet the SOURCE/ WARF postmodern view of combating racism seeks to strengthen these divisions, rather weakening them. While I acknowledge that race cannot and should not be ignored, as while it was constructed artificially it nevertheless exists. I ctill think that any movement seeking to destroy racism must

begin to dismantle the construct begin to dismande the consistence of the consistenc I see being promulgated is the reinforcement of these artificial divisions, so as to divide the races into mutually respecting armed camps. This is best epitomized in my mind by the division between SOURCE and WARF. I realize that SOURCE is a group that has a purpose other than anti-racist activism, and I am not suggesting that it dissolve. Rather, what I don't

understand is that why we don't have both SOURCE and an anti-racist group on campus that doesn't have a racial modifier in its name. Shouldn't fighting racism be something that people of all races do together by default? Why must we divide each other when our ending goal should be unity around common principles, rather than skin tone and back ground?

My Second problem with the postmodern take on racism is the very concept of white privilege. While I acknowledge that being white gives one an advantage in this society, I resent the lumping together of all white people into a privileged category. For one, many of the examples of white privilege I have seen can be applied equally to both race and class. Take being profiled by cops. I am a lower middle class white person. My parents and I drive beat up, used cars. You have no idea how many times we've been profiled and pulled over because of the cosmetic look of our vehicle. Similarly, not being discriminated against by teachers is a total class issue. Just because your 're white doesn't mean that your teachers will be understanding of you handing in your homework late because your parents don't have the leisure time to help you with it. Some might try to assert that even if you face

hardships as a lower class white, you will still not have the same problems as a lower class black. I agree with them, but I believe that is beside the point. Having one group be slightly more screwed than the other doesn't change the fact that both groups are being screwed by the system in which they live, and thus have common interests.

My home county is full of impoverished white people. Racism exists there, but I think that there would be genuine interest in an anti-racist campaign among the general

populace. Yet such a campaign would fail miserably if you told my friends and neighbors to consider their privilege. These are people who have been fucked over by society, who have to deal with sky rocketing levels of teen pregnancy, crummy schools, outsourcing, and the strangulation of the American farm, and your going to tell them to feel guilty about their privilege? This is precisely why I think a campaign like action awareness week would

fail outside an affluent pocket like Hampshire. All successful political alliances come from a unity of interests as well as principles. The dispossessed and disempowered of all races have common interests. Yet in action awareness week, we see a political strategy that seeks to divide groups with common interests instead of uniting them. This is tantamount to activist suicide.

The third bone I have to pick with the ideology of action awareness is that it pays short shrift too the structural problems in our society that allow racism to persist and flourish. While there was much talk about white privilege. and how the institutions of this society were set up to benefit white people, and oppress people of color, there was very little discussion about why this was the case. I believe that the answer to this question is unrestricted capitalism, and the culture of greed that surrounds it. Left untamed, capitalism, whose highest value is the endless accumulation of wealth, means those who already have money and power see their influence expanded, and those who have little of either see their fortunes shrink. One only needs to look at the widening gap between rich and poor in this country to see that such a society is our own. I could go on for pages why I

dwitten criticism heren gustum has producent concerns to a compelich. American Capitalism is key in maintaining all knowle of inequalities in this country, including racial course it is easy of customs a more less would be construct upon incan began to busy the domestic of racion. Dr. Martin Luther King its saw this, and I believe this was one of the reasons with he was silver. Her in couler to tackle the structural providents in तमा समावदा कर मधी प्रस्ता है। इसमा इन्तमपु रामपूर्य कर समावका needd Ne new t however have a chance if we continue to tive need on what mades we different instead of our what mades

WARF that white people can only practice racism. What they sontiments: refer to when they assert this fallacy is institutional racism.

that anchested epitation is a commit spotial rependent and which Whenever appropriate discretinates or not memory types (it wis metory in aper 5th backstownish). As waren't mempes becomes on upon units at up un sang-approximation to a community of the backstownish. It here a white persons discriminates fraines a person of color whether they are taking advantage of societal institutions on med it is manyle left to constitutely backey of copes and them them a curte blanche to have and sterrotype white promb because of injustions mathemat in the past, will easily some as divide people who have common interests, and preparation the ugh logacy of racism in this country.

It was because of these reasons that I chose not to the state on the contract the state of the s meaning the regent on exemple a server land server inversionappe. As inhibited we writing protein only puckable backets a brand instant. of bringing them regether. He is in me me you should be western about Like it or not I am on your side I believe that rucism is an entrenched problem that is far from Finally the action anaromic program necessed to finise. South world, and I believe that this country requires neces a fundamental agreet of maxim; that while it is a secricial institutional charge to make it more just. I have a receive problem it is individually expressed. Every person has the view of activism, and radical prolitics, and am of the holisi some I need so the representative to me index proper that they can make the need into a better price I this is when convergence on they allow the state or a convergence of the second of th their family history. By reference to people people haved out inhology and earlier, thurdamentally, I believe I am on your and services taken been smether green blundes user taken shies. Some teeld to contenuency, as so some teeld to constructed we are individual can deep eliminate the wronger of maxim are the worses of perpole you have advantage on this camere. from our switch. That is not spring that such action is. There to your ideological form you, anti-necist activish have ment had a microscitus has civilized britain ving of hereve. "immunes virue and van 'es caugh she as good at turnillus mandications in this country, we cannot affect to be entirely. By antyring a with us or against us attitude, and by smillion mention of the shorth were gradeds have necessarily heregisters are suggest to the in the chief where such has applicable ment betraggered offentible often suchts other of much appears and transact dark of as on prices without the provide of codor throughout American history: Nat I think who questioned it, and were undergwently builded into on principal control more on the well consideration to entire the time takes take regard of the transported in to the end will be the refusal of individuals to include race as - room for discussion, and turned those who could have been a factor in their judgments of others. That SOURCE and your allies into cowed bystanders. I am not only seculiar WARF present individuals as bound by their race in their of white peopole, we prossessors of your epoleoneral white racial relations is fundamentally flaved, and anti humanist. privolege, Some of the harshest criticisms I have heard of All individuals have the power to overcome the presindices of section awareness week came from a friend of mine who is their backgrounds. Similarly, all individuals have the rower—both a student of color and an international student, and be to be racist. I refuse to buy the arguments of SOURCE and mus not alone among my peers of color in expressing similar

In the end, I think the chief accomplishment of action which claims that the recises is one true damaging when it is awareness week as been the perpetuation of the steryotype of supported and reinforced by a victies institutions. As I have—the activist as loud, introlerant and degrantic, possessing in already stated, I believe that the institutions of capitalism in - ideological mance or capacity for compromise. This is regenthis country perpertune racism. Yet when institutional racism. College should be a place where people can get expensed to is described to me, it seems to me to be more of a function of positions outside the mainstream, and get a positive view class than race. To be sure, institutional racism exists, but I of them. That doesn't mean they have to agree with them. believe that using it as a substitute for true racism is decepting. But they should walk away with a respect for these shifteest and serves to conceal the universal evil of racist thought points of view. I four that a number of potential affew were regional by a sum amounters made disease whether the special will price my inflorment impaired of militarity among the The second they can arrive actual to account Concern and ancested in a breatal was the United States White the rest was measurement beather stoke move open cate the set interest where confidence is the set of the set Walter to men between which to technology as sell the to the same of the same hands and the same can write come again was the to the one of the maintenant of the state of the state of and he indeed in a cheep wate I can easily hope that there The winds interest with an in him were proved the service of we she we also wheelers and tastes or a tree manual second later a minument the bread sides on system has been AND MAN

here well that there are pasts of Paulie New Commen ...के का में का शाका प्रकार के किया का को की की की की का का की का areases the header on the west how they are related the reason headen on who wed wer had I may care to had a mate in which " " " The forther to the came timely they are made orthograms andrones and one water relief I when has a water of blands of trimmig lains in heavyly, we in ado not count in extensible one ones constitution of timile or surplies the bear escents the stepper the escentium as the the Arms t mean we have to give up our individuality or in para interesso in ad frants you'd nearther deserve as and make made, its more constrained grandchildren. All I'm and a sport to appeal to a sport the same of the same mineral softens are list of yet fach has tream hour reading a distance are well as whole well their morbilists, houses were strong In the mean time. I believe it is our duty to make it provide. And in reference absence a dispersion on insertance and a second consistence and a second consis and back on the in ten it in insurance in monumers with terrior si tudo sun a seserah ritihn rahi ni mintantsinimba hasa rome; a Reserved out leagues medical summers on a crescy was spiratowers singlifers of suchs treatment when he had believe to colligence We have a let our year place to deal with as a generation let a when or when we then you rath restroyer spinners of show a a different

Racism, according to several reliable sources

Merriam Webster:

Main Suger 14 Sixon Pronunciation: Light the s. . An also Aishe PURCEUM DAVID

Date: 1988

 I cannot be manufactured in a surface of business of the policy of the po Les radrons cramodide lacas tado han contrargo han choo injuani ahamani aya kaarajii ara 5 - arai baanjira 🗞 or discrementarion

Wikipedia:

anidates and

According to the United Nations Computers on the Elimination of All Forms of Kasal Decrimination the term armetine are netaline sursum lade armaneter all lar at so provide author and no break exempless in notificial national or echnic origin which has the propose or effect of milliprine or impairing the recognition consument has catego assumed in spaints lawyo as an overeing in fundamental theodom in the relitical economic second (1) and address to block reders one are learnflux

This definition days not make any difference between provincestrians beautifus extensions and succe in more because the distinction between the ethnicity and once remains destroy as guileness. (2) According ground addunded. bearing and the street in specific and income specific as will sububon) observan nober son tede is soniche id E angere lawritan ve indee se (aphenesiae)

to accommiss of an account of lancatemptal (CV) [5] Costs to real " HAD I WILL arrangement land her his with A Memory (1991) "Cinted mount Eventum and Security Council Statement by Species on Problems of Kny in American Anthographysis (44): 142-145) [3] the CVS Kin at and Kedgeren Come With Promotion Perker





by Audrey Weber

Definitions Continued

Urban Dictionary:

1. racism

579 up, 162 down

1) Strict definition: An irrational bias towards members of a racial background. The bias can be positive (e.g. one race 5. racism can prefer the company of its own race or even another) or it can be negative (e.g. one race can hate another). To qualify as racism, the bias must be irrational. That is, it cannot have someone else's. see crap a factual basis for preference.

- 2) Commonly intended definition(in America): A bias 6. racism that white people have against blacks.
- 3) Politically motivated definition: A justifiable reason to redistribute resources or opportunities between groups on the basis of race alone.
- lower scores on their ACTs, SATs, GREs, LSATs and other standardized tests of academic achievement.
- 2) One is a racist for pointing out #1 *IF* there is no reason for pointing it out other than to make black people feel inferior.
- 3) Racism is the reason that a 20 on the ACT should actually be considered a 25 if the test taker was black.

2. racism

488 up, 137 down

something people cant understand doesnt just happen against blacks from whites

3. racism

362 up, 141 down

An excuse given by one 'race' of people to abuse another person's rights. Usually created by blind ignorance.

Racist:"All black people lie, steal and cheat- its in their

Actual: "All people lie, steal and cheat- its in their genes."

4. racism

328 up, 122 down Pure Bullshit.

319 up, 176 down

A state of mind in which one's skin is a better color than

194 up, 60 down

A term that used to mean prejudice towards one or more races. In modern use, this word is used by people to explain the behaviour of people of other races, whether race 1) One is not a racist for pointing out that blacks receive is called into the issue or not. Also: racism can now also include having good race relations. If you try to be friends with someone of a different race, someone will call you a

> Me: Dude I met this black guy when I was... Idiot: RACIST!

Me: How is that racism? I was going to say that I met this black dude when I was going to see my best friend, who's asian.

Idiot: You're just friends with that asian because you think that makes you a good person for not being racist! You must feel sorry for him, you goddamn racist!

Me: Race doesn't come into it. But people like you force race issues into everything.





Review of Through Wolf's Eyes

This is another of the Tor books. You can still sign up and get them for free at tor.com. I wasn't planning to read it yesterday, but I clicked, and well ... I was hooked. It took about fifteen hours, but I think they were well spent.

Through Wolf's Eyes by Jane Lindskold is a truly wonderful book. It's mainly about a young woman who has been raised by intelligent wolves since she was very young. Humans Come and bring her back into society, where she gets caught up in a battle of wit and intrigue for succession of the throne. This is no easy setting for someone who believes the proper way to solve conflicts of dominance in a fight.

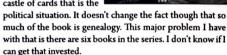
The book is a rare blend of real earthy sensations and high-minded court intrigue. Lindskold switches between the minds of nobles who are caught up in a conflict that means the world, and the mind of a wolf girl for whom conflicts come at a much higher price-life or death. Somehow, her perspective raises the stakes for every other character. At one point, she has to prove herself to some of the nobles, and at that moment my heart started racing, my adrenaline pumping in no way that I had ever experienced before reading any other book.

I really enjoy authors who are willing to take the risk to explore a character with a completely alien mindset. It reminds me of Vernor Vinge's A Fire Upon the Deep with the sentient packs of dog-creatures. Singularly, each dog is not very remarkable, but as a pack, they have a shared mind, each animal is one limb of a greater consciousness. In Through Wolf's Eyes, Lindskold manages to balance a human and canine mind in the same character in a way that opens a new set of eyes on what could have been otherwise a well written, but normal political intrigue plot.

There are a few major flaws with Through Wolf's Eyes that I must call out. It suffers from the same problem that many other epic fantasy series do-that of the extensive family trees and intricate marriage situations that create such delicate political situations. As much of the book is reminders of who secondary and tertiary characters are as it

is actual action.

Unlike many other fantasy books I've read, Lindskold solves the problem of forgetting who characters are and where their allegiances lie in a very simple manner. All her characters have last names relating to their craft: Forrester, Carter, Archer, Shield, One entire family is named after gemstones. Reading one name easily places the character into the intricate castle of cards that is the



As with much fantasy, some aspects of the story are not entirely believable, but there are not-so-subtle hints that deep forms of magic exist in the world. While they are not explicitly called out until far into the book, they allow a further suspension of disbelief. While the wolf girl is often far wiser than one would expect, I do wish there was more time spent on her, because she is so obviously the main character. Her thoughts are refreshingly honest in explaining the unfamiliar world into which she stumbles.

I will probably read the second book, Wolf's Head, Wolf's Heart, and maybe the third. The first story was thoroughly

Take Art History!

Dear Artists:

You may think you will nate Alt a last of your party of taking any courses in this area in favor of playing around in Don't wait! You will realize too late that studying E art history improves your art and provides inspiration, as Z well as adding another dimension to your understanding of o general history.

I am an artist, and one reason for this is that I love making art. In fact, I prefer making art to doing most other L things, including reading and writing. Hence, when I entered >college, I pursued studio arts classes as often as I could. I had been told, "You should take some art history", but I decided to put it off. Often the professors in studio arts would reference art history, but I never was intrigued enough by this to pursue independent study of the subject. I didn't even like the sound of the subject: "Art History". It sounds stuffy. The kind of art I like isn't "Historic", it is contemporary or radical or fringe, it isn't sitting on a shelf gathering dust or being displayed in a museum.

During my second year I realized in order to have a well-rounded Div II, and satisfy my committee, I needed to take 4 art history courses. Now, as I finish the last one. I realize how very very useful it would have been to know about art history before or during my work in studio arts, instead of waiting and then taking all of it at the end. Firstly, it was inspiring. The art of the past may be gathering dust on a shelf in a literal sense, but in the context it where it was created many works were/are as dynamic or fascinating as any contemporary work. For example;

Louis XIV used Art to gain complete power over ALL of FRANCE. He took the styles that were popular, and used them to make himself look SO cool that nobody would challenge him. Yes, that is an oversimplification, but art and fashion played a huge part in his methods of controlling the court. He created elaborate rules about how to dress, talk, and how to make art. If you did not wear high-heels during the proper season, the King would not talk to you. Here is a Portrait of Louis XIV wearing red high-heels. (Fig. 1)

The "Raft of the Medusa" by Gericault (1818-1819) documented an actual shipwreck, and was based on eye-



Portrait of Louis XIV by Hyacinth Riguad, 1701

witness accounts of the cannibalism, insanity, and eventual dramatic rescue. The people involved were actually left behind by a military vessel, and this huge painting (16'x 23') caused a political uproar against the government for allowing the event to occur. (Fig. 2)

There are dozens of other examples I would list, but I should be studying instead of writing to the Omen anyway SO I will stop at two.

Not only are these works interesting, but understanding art history helps one understand contemporary art. Much of modern art builds on, reacts to, revolts against, or otherwise references art of the past. Take for example Vik



(Fig. 2) "Raft of the Medusa" by Gericault (1818-1819)

Muniz, Medusa Marinara, 1998, mixed media. (Fig. 3)

I would never have understood this work until I had seen the following classical oil piece, Michelangelo Merisi da Caravaggio, Head of Medusa, 1596; oil on a leather jousting shield. (Fig. 4)

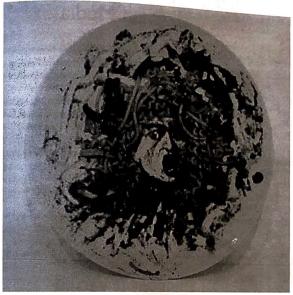
I not only have gotten inspired by seeing works of art XIV_of_France.jpg from all of time and every culture, but I have learned how to you to do, you are always having critiques and discussing your work. Being able to analyze art will impress studio arts professors, and allow you to understand the art your peers make as well.

In summary, take an art history course. Images courtesy of the following:

Fig. 1-http://sweeney.ucr.edu/egallery/muniz.htm Fig. 2-http://upload.wikimedia.org/wikipedia/ en/0/00/Medusa by Caravaggio.jpg

Fig. 3- http://en.wikipedia.org/wiki/Image:Louis_

Fig. 4- http://cache.eb.com/eb/



(Fig. 3) Vik Muniz, Medusa Marinara, 1998, Mixed Media



(Fig 2) Michelangelo Merisi da Caravaggio, Head of Medusa, 1596; oil on a leather jousting shield



Haikus written by people who went to Anime Boston with Asian Media

Standing for a while Blisters, pain, complication Bonding over fail

Oh, long line to dreams For the pain in my legs and My rump I thank thee

Sitting on cement My life stretches before me Can I has badge? Please?

We've been here too long Let's sing all our favorite songs I forgot the words?

The line is quite slow But we pass the time with new friends Oops. Time to rock out.

Thank you Magikarp For without your guidance We would still be free

Sickly and tired Will it ever end? Arghness Help! Treeless wasteland

Long lines, cement floors: Narutards and cosplavers: New dessert: sore feet.

Can not concentrate Annoying man behind me He is very loud

Some fucking fun con I've spent three hours here in line They owe me some porn

Á

Rebecca

Dolkart

Ancient Poems from the Files of Microsoft Word

Got Lunch at UMass Then Sat at the **Bus Stop to Write This**

We artists We are really bad at math You know we pay too much And hope that you'll give back The spare change

You just exchange a glance with us

Telling us I am deranged

I do not feign this wiftiness. Though maybe my subconscious Is telling me to act like all those Greats Eccentrics like Dali Maybe we have to be Insane To be considered Worthy of a page in your magazine.

Thought Forming in a Yellow Elevator

One hair Hovers over The permanent part on a man's head. What was once there Keeps on receding But the static of the ancient meeting Keeps pulling it back Like a magnet to A train track.

NOMEN SECTION. SPEAKOMENOMENOMENOMENOMENOMENOMENOMENOME

Camp Ground

Strangely dark mind Chimed with the trails of peaceful soldiers Ready to impair

The bleachers bleachers of prunette non-conformist teachers -

From a High School Nation That rations its thoughts before it double speaks.

Strangely dark haired guys and girl

tre tongues-in-cheeks All burly twirl whirly gig

One does a jig

And loops the belly dancer

Round his arm

No need to drown in water when you can sing about it.

So put your lance back in its holster And hearty-laugh sigh-smile.



15 Amazing Ways to Processinate

L. Write for the Omen

2. Go up to a Div III and ask them how you can beip Zthem (be careful with this one - Div IIIs this time of year are $\bigcap_{i=1}^{n}$ getting mucho carriey and might eat you as soon as look at $\frac{U}{0}$

- J. Have sex
- 4. Make lists
- 5. Check off lists
- 6. Check unday's newest political brawl between Obama and Clinton
 - 7. Make a Hampedia page for yourself
- 8. Make a Hampedia page for your least favorite professor
 - 9. Set your homepage to blackle.com
 - 10. Plan a dinner party on facebook
 - 11. Run around in the woods maked
 - 12. Learn how to make cheese from scratch
 - 13. Bake a cake
- 14. Sing showtunes loudly until your upstairs neighbors yell at you
 - 15. Research obscure topics on Wikipedia

NOM!





Luckily, he scales really nicely...

15 Most Umsual (Real) Baby Names

- 1. Pormwadee
- 2. Moonunit (and really any other name Frank Zappa gave one of his children)
 - 3. Shithead (pronounced Shih-tade)
 - 4. Orangejello & Lemonjello (twins)
 - 5. Andio Science
 - 6 Blookell Madonna
 - 7. Oriole Nebula
 - 8. Fifi Trixibell
 - Q Kalel
 - 10. Moxie CrimeFighter
 - 11. Seargeoh
 - 12. Sage Moonblood
 - 13 Puma
 - 14 Sailor Lee
 - 15. Poppy Honey





D20 COMBAT: 1) Roll to:hit; add Melee or Ranged score, whichever applies.

2) If to:hit is higher than the target's AC, the attack hits, otherwise it misses.

3) Roll damage; damage is subtracted from target's HP - if HP is 0 or below, target dies.

N	T	am	-	
Г	v	am	e	
•	•	***	-	

Level 15 the Omen

Starting HP: 44

ATTRIBUTES

7(-2)Strength: (raw physical ability)

13(+2)Dexterity: (physical quickness)

16(+3)Constitution:

(hardiness and resistance)

6(-2)Intelligence:

(ability to think and problem solve)

4(-3)Wisdom:

(basic common sense)

Charisma: (Confidence, force of personality; not necessarily likeability)

18(+4)

Melee: +7

(add this to all melee to:hit rolls)

Blunt Force Verbiage

Ranged: +4
(Add this to all ranged to:hit rolls)

Angry Photocopied Syndication

2d4

20

OTHER STATS

(how well you avoid getting hit)

(resistance to disease and toxins)

+7

+5

+3

AC: 15

Fortitude:

Reflexes:

Will:

(how quickly you react)

(force of willpower)

Initiative:

(How fast you act)

+6 (+8 vs Alcohol)

(roll this for damage)

1d6

damage)

(if your die reads this or higher...)

x4 (multiply your damage by this!)

Racist Sexist

Homophobic (roll this for (if your die reads this or higher...)

x3(multiply your damage by this!)

DEATHFEST! A ROLEPLAYING FESTIVAL OF EPIC PROPORTIONS! COME TO PLAY, COME TO DIE. PLAYERS OF ALL SKILL LEVELS WELCOME FPH Saturday, April 12 at 6pm

Lost Courses for Next Semester

14-007 The Ancient Art of Fan-Fiction

Many of you students seem to be taking for granted how awesome the tools we have are. This class will cover human inventions, from first to also will cover the Answeriances, a fanging of the world Sometimes, and obscure charroom that about 4 people check by has to do. And that means letting loose for the world human inventions, from fire to steel, using only items and hoy has to use. Some nor the world to see on the world to see on an obscure chatroom that about 4 people check hoy mean an obscure class wants to hear it, but we do. Tell to see an obscure less wants to hear it, but we do. Tell not see and how much work goes into each ounce of finished product, religiously. Jetail how Shinji gets a cleveland steamer from ndigiously. And the Shinji gets a cleveland steamer from us in gory detail how Shinji gets a cleveland steamer from is in gory decay. We really care about Hermione's exciting lard and Jayne. We tearly and "engorgio." Group or planning it, this is your chance to practice rebuilding workshopping in this class will function mainly as a forum workshopping as a forum in which you can read your stories out loud and writhe with in which you and writhe with pleasure, safe in the knowledge that the muggles have all left to go vomit up their livers.

1A-204 Shiny Things: ADD and other Social Challenges Studied your partner(s). The class will be working an obstacle course Through Interpretive Dance

Oh my god - YOU LIKE INTERPRETIVE DANCE TOO???!!?? We're going to be transgressing each other's boundaries in a safe space, and exploring our feelings by allowing inappropriate touching.

HACU-275

Humanities Circle-Jerk

A comprehensive seminar-style consideration of the things that irritate us about literature, philosophy, film. and social media from 1890 to the present. Consider the following: your mom, Faust, Proust, The Tao, Gandhi, Porn. Direct Action, and of course, the tried-but-true favorite, social change. We will also logically prove that an individual can change his or her DNA through sheer force of will. Anyone found to be using primary sources or numbers will be asked to leave. Bring tissues and Vaseline. The lights will be out in the classroom, don't worry, we're in there.

NS-303

Self-Preservation: Theory and Practice

By Lynn Miller

You will die. This is a given, even with the advances of modern scientists, the flash bastards. The answer, for once, lies not in genetics but in the ancient art of mummification. You will each design and implement a steady regime of cigars, ethidium bromide, and yelling at people loudly. Instead of a final paper, you will drink my elixir of life, one shot ultrapure water mixed with two parts 100% ethanol, poured from a dirty Erlenmeyer flask. **If you are not in this class, you will

not have been conditioned enough, and will not survive. Do

Lemelson-220 **Making Fire**

materials mined/harvested by hand. Maybe once you realize you will start making better decorative "lamps" and metal doorstops. For all of you waiting for "The Revolution," civilization. Extra bad-ass points to any student who gets

OPRA-120 Kama Sutra

Flexibility & strength training will be required. Bring and a street corner. We will cover the basics of an ancient art and science of integration, balance, and harmony. Students will learn deep relaxation. This course is an opportunity to get out each week and learn new outdoor adventure skills.

The climbing wall will be open at 3:30 PM on Thursdays.

SS-136

Talking About My...I Mean Yourself

This class will cover everything you ever wanted to know about yourself. You will learn how you feel about various issues, including: other people trying to make you care about their pointless lives, how using real numbers and statistics detracts from what's important - YOU, I-can't-afford-therapyso-I'm-taking-this-class-as-if-it-were-my-45-minutes-witha-shrink, and writing 30 pages of your own memoirs for a totally unrelated assignment. This class will culminate in a Div You.

SS-144

Bullhorns in Theory and Practice

Everyone loves social change, and everyone knows protests are vital. However, if no one can hear you, your point is sadly lost. The Man wins. The answer to this is, of course, a bullhorn. However, these strange creatures are difficult to use and many a protester has simply held one hoping that mere proximity will cause that magical amplification. Unless the goal is to look silly, this accomplishes nothing. In this course we will learn how to use a bullhorn properly, bringing the power loudly back to the people.

The Death of Molly Millions

A comma here, a sentence there... some editors seem to believe that such things are their purview alone, for a writer is Inot competent to understand such subtleties of craft as word choice, punctuation, grammatical construct, &c. It is an editor's Sordination that they must rearrange and redraft until tire their fingers, for this they do secure in the knowledge that they are working to make a piece, not different, but correct. As such, how Dcan they do but Right?

To argue that this is so, of art in the media of word and type, is to suggest that two portraits are identical, though one in profile and the other full ahead, one in a palette of violent crimsons and the other in subtlest aquatic blues, one in the garb of a medieval court and the other a nude freestanding, one against a studio dropcloth and the other above a sprawling Arcadian vista, &c - so long as they are both executed in selfsame oil. It is a conceit which allows for the accomplishment of many things, but the allowance of diversity, let alone the encouragement thereof, is not had been, and bring it into its most complete expression. one of this myriad. Quite, I argue, the reverse.

Below is the author's text of "The Death of Molly Millions." I do hope it finds you well.

-your friendly neighborhood Areopagite

The Death of Molly Millions

bows to Gibson, likewise Hazlitt

Died in her house on the Rue Jules Verne, the Spindle. Molly Millions the street samurai.

An artist with the whole of the urban world her medium, always was Molly respected amongst those who knew her for the very fact that few were those who did. Privileged were they that were aware of her; ever lucky were the few of those whom she let live to enjoy their precious knowledge. When we find such a person and find that they have died, one who makes their profession their life and their life an infertile. art, it is as if we are a museum patron passing amongst the paper upon which some unseen curator has scrawled an

from us neither to be loaned nor refurbished, and neither should we expect its replacement within our lifetimes - for Molly is dead, and has left not a peer behind her.

There are those in the world who would not assign much import to one razor-girl, in specific, nor to the being of a razor-girl in general. Certainly there are employments which promote just as much in the way of order or disorder. to larger or smaller scales, and with more greatly accurate or wanton results, depending upon one's aesthetic. But there is no media which might not be used as the base of art, nor are there any materials however base whose creations might not be beautiful of themselves, or in comparison to their peers. Molly was her actions and her actions were both, and it was her singular grace that she was able, not to loft the street into something better suited to the more classical sort of appreciation, but rather to find within it that which it ever

The British poet said of the world that it is naught but a stage, and that those who move up and down it are players only. But this remark could not apply to the street samurai. They have neither such freedom nor such constraints, for they are nothing whatsoever without the street, yet in exchange they are everything upon it. Apart from their terrain they are neither lord nor slave, but upon it they are both concurrent, and Heaven and Hell and any other thereafter to them is immaterial. They may by the rhythms of their demesne be forced onto paths and into plots specific, yet within those boundaries they are masters of themselves and those about them and complete executors of their will. Governments, armies, corporations, none who hold sway over the things of ground and sky have over pavement any right to power, neither through the machinations of laws nor even the right of conquest. The only power that they have lies in their ability to destroy the thing entire, after which they would not find themselves rulers of anything, but of vast tracts of nothing,

Molly was not a servant to such forces of power and pride, masterpieces has suddenly come to barren wall-space, and for she did not believe in their mystique nor acknowledge finds this emptiness explained by nothing but a square of their superiority. Upon her lands she was a sovereign, with powers over her subjects as complete as those of any of like epitaph of explanation. Only has this work been removed status over their thralls. Without her energies her purview

would have been worse than barren, it would have been a would have been worse than barren, it would have been a cxistence were commonplace and unexceptional, and never themselves were approached with would have been a threat and a drain to all other she had no desires other than threat and a change that and act as best opportunity presented omove upon her land and act as best opportunity presented to move upon the thought other than the consummation of iself, she had no thought other transition to be iself, she mad not activity and the transition to her next source of her current activity. This Molly was ever able to accomplish, for employment. The restart qualifier for Carlo employment the greatest qualifier for further success, and success is even the success, and the fact that she continued to live was infinite testament to her ability to succeed.

As it has been said that a great lover is never without As a man a great poet never fails for the the lairest word, so Molly always could determine the precise instrument instrument in the specific in the s eyes were as precise as a surgeon's and as irrefutable as a razor mingers. scalpel confused. She could outdance the strong and best the brute through agility. She could lure the weak into thinking her harmless and stand to the mighty as if above them. She was able to see what was required, and to fulfill it; in her, desire and requirement were as one. She knew herself to be only one person amidst a whirl of persons, and so approached everyone as an equal. As a consequence, none proved equal

She was efficiency itself, too much so ever to take the time to reflect unto such a conclusion. She acted with the innate grace of a person who is acting as they do easiest, be they ballering or beauty or brute; it was purely coincidence that she tended towards the former, for she could not truly have spent less of her energies upon reconsidering her natural state. She never took more pains than were necessary, but as every back alley clinician from the Sprawl to the Spindle could attest, she was never one to unnecessarily avoid injury. While others wasted their vitality upon playing at any combination of things which they were not, she had no affection within her and none about her, and thus was so much more easily disposed to making what was without her into a simple extension of her will.

She did what she could, and that was better than what was done by anyone else. She never failed a mission for the sake of strategy nor of tactical consideration; she never threw a game $^{0r\,took}$ a dive or ever but astounded by her performance. She did not experiment; she accomplished. She had a tendency to enjoy the grit of the game, the Romantic aspect of the Street, and if that was her motivation it never interfered with her work. The activities she sought outside of her professional

themselves were approached with anything resembling the artistry she brought to her working life. She was Janus with one face; Ozymandias with a full body and no inscription; she was Puccini, caller of the tune, just as readily as she would have dispassionately and utterly dispensed with his Boheme. Though it never would have been acceptable to her, never would have occurred to her, nor would she have been able indeed to do so, she could have bested any of her competitors with a hand behind her back or a like handicap – for there was not only none her equal, neither was there nobody to stand second to her.

And how ought we to remember her demise? She was not killed within the line of her profession, for it is clear from her, in fact it is what defined her, that such a thing was not a possibility. Did she die, then, from a betrayal – at the hand of an employer, a competitor, a partner, a loved one, an unknown? Unlikely that her tempered guile would have allowed her into such a situation. Did hubris drag her down beneath the crushing burden of her growing inabilities, as age brought to her lessened capacities yet not the wisdom to acknowledge them? Or could she have been brought to understand her decline, worn upon her with age, or perhaps through the evolution and intensification of the playing-field, and thus did absent herself from the felicity of her livelihood and sport? Did she die in a back alley, anonymously dirty, or in blood upon the goldthread tapestry of a bed in some turret of power and wealth? Did she die, in short, playing the game, or was it later - did she find herself evolved with her slowing reflexes into a corporate boardroom, fallen upwards from the grace of the street; did time find her hidden and hallowed raising apprentices into her old profession and surrounding herself with the energies of youth and reminders of her former glory; did she become but a fixture of the Street and keep its colors; or did she marry and raise a litter of pups in the country and dye her lenses autumn russet or forestgreen and exchange dirt for earth and white swiftness for pale

Was she stabbed? Was she poisoned? Was she hanged in the public square? Did she fall upon her sword or on her gun? Or did she slowly grow but worse and worse and one day slip in silence all away?

We would prefer to think that she has not passed us on. But surely this is no sentiment that could not be expressed for the departure of anyone, even a tyrant if he comported

Molly Millions Cont.

his despotism with the flourish of true fashion. This failing us we may at least choose how we shall remember her. Let us keep in our minds that lady of the concrete lake, who ran trades and terrors with her Johnny, who like a roaring roving brushfire rampage cleared the way for sad Case, who danced the oldest dance in the face of the newest temples and wildest deaths and did such honor to that profession that it shall ever be defined by her. Whatever else, let us remember her alive, and as she always was when living, always running shall she be. We have paid this willing tribute to her memory.

> Let no hallowed hand deface it This her most lauding 'hic jacet'

Facebook Games

Here's a fun game you can play on facebook: go through Sthe central directory of groups, or look through groups that Oyour friends are members of until you find a group that S doesn't have an admin. Become the admin. Delete the group info, and the picture, and kick everyone out of the group. Set the group to closed, so that no one can join without an Qinvite, and invisible, so that no one can find it without being invited. When everything is done, leave the group yourself. You have now destroyed a facebook group. Repeat until your destructive urges have been satiated. I did this one night, some time ago. This is the list of groups I destroyed:

My Friends Think I've Died Because I've Been Swallowed By Mod 1 FUCK DIVI

Why not ice cream... FOR dinner: An anarchist club. let's be real here: sex makes people lose their damn minds. This is a Snakeskin Jacket I freaking love Jordan

I WISH I WAS IN INDIA RIGHT NOW!!!!

Mod96 Valmorphanize!!

Imagine a blue circle.... The Cult Following of Sarah Hunte-

This Is What Insanity Looks Like:)

Sketchy Hampsters

I Don't Park In My Designated Parking Lot

Fight Dirty!

The Milk Haters

Mod 71: The Legend Lives On

P.E.T.A (People Eating Tasty Animals)

Don't Sell Facebook!

DIV III in the Fall of '06!

Die Hard Bibliophiles

Chuck Norris Does Not Sleep. He Waits.

I Am Happy

The Dead Pope Society

Simile Explosion, Presented by the Four Horsemen of the

Apocalypse

People Who Do Enough Drugs To Kill a Small Horse

Heather Has Two Mommies and So Do I, Holla!

Metal killed my Family... And I helped. (Metal Fans)

Someone has to skin the cow

Ppl Crushing Josiah:/

People who think Linux is really cool!

People Who Believe there Is More To Life Than Being Really

Really Really Ridiculously Good Looking..

Only Children

men who aren't ashamed to change for the women they love

Gente Latina

Garden State Groupies

Can I Have Your Music, Please?

Breeding, Not Brooding

Awkward Sexual Tension!

The Warehouse: Dave Matthews Band Fan Club

Hampshire Haloween Mod Trick-or-Treat '06

No Irish Need Appy

Smith Parties: Broken up in 20 mins or less...guaranteed

If you were in one of these groups, my apologies. It's nothing against you, really. I didn't discriminate, I only destroyed. And if nothing else: let this be a lesson to you: don't leave your facebook group without an admin.

David's Wisdom Nook

An Advice Column by David Mansfield



David Mansfield is the author of several self-help breaks including Babies Don't Like Everyone, Making Marriages Last, and The Groat Big. Book of Trains. He currently teaches at Hampshire College, where he is the foremost authority on Rould Duh's Manida.

DEAR DAVID: A few menths ago I mened from the city to the country and had to change therapists. I had a good connection with my former therapist, but here m options aren't so good. It feels like every problem I have, my new thangest diagnoses me with a new disorder or syndroms, which doesn't seen highed I don't believe that it's that simple, but I do need the extra help blen can I get him to step the diagnosis and start the actual help?

Diagnoses Aren't Doing Me A Lot Of Good

DEAR DADMALOG: There are almost as many types host to inhabit, will flutter around the room until it starves of therapy as there are people. The most important thing is to death or escapes through an open window to find the kind that works for you. If you don't agree with near current therapist, that just means it's time to move on. her options may be limited, but I doubt you're seeing the knowing that a problem they be dealing with is diagnosable. only shrink in your entire town. That just makes me imagine a strom about a town where EVERYONE is a therapist except for one guy. Now there's a show! Maybe they could all battle to be his shrink, and he secretly sees all of them heause he doesn't want to hurt their feelings. That could be his main problem, that he is terrified of letting people down. And because all the therapists want to be the best therapist in town, the guy is the most mentally healthy man alive! Marte he could even help some of the therapists with their problems! You can't use this idea; it is mine. GET AWAY.

Agood trick to try in a situation where you feel like you're deing overdiagnosed is to beat the offender to the punch and Fretend that the diagnosis has already happened. Instead of sping, sometimes I feel sad, "say something like, "Sometimes have Acute Hyperosmic Cetacean Doldrumitis." Therapists are a proud people, so none will admit to not having heard of your exotic and severe-sounding "disorder"! This will effectively block his diagnosis, which, having no human

On the other hand, some people are more comfortable After all, there's no pill for 'my kids hate me, 'but I can think of at least five medications off the top of my boad - and medicine cabinet for "panic disorder"!

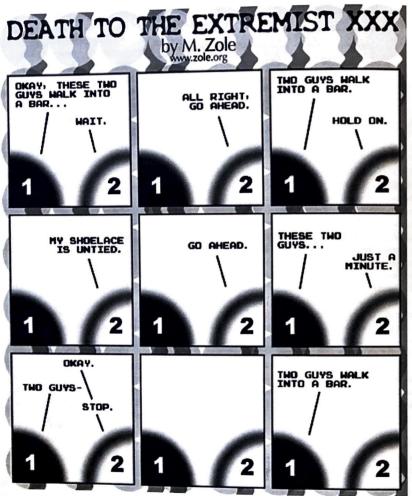
Back to that six om idea, I think it would be emat for the main character to be named Carl (a subtle nodes Carl Jung.). Also, he could have a dog named Spirmad, who he talks to about all his thoughest related problems. There could be less of adorable shots of Spenned staring lovingly at Carl, and you know he has no idea what Carl is saying, but it holes anyway: Maybe the reason Carl is abaid of letting people clower is that come when he was a kind he didn't do his aboves and his parents were so disappointed in him that they died. This could be remaked in a projection distribute to gave the anchemy a break from all the langthing. There where we return to the present. Semand could where a little could his head and use his front puns to pash his coper shoul bond amusel Carl. The audience wall go wald

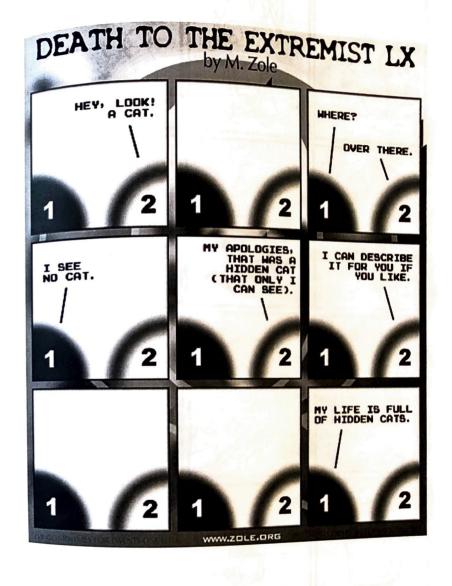
"Death to the Extremist" is a minimalist web comic created by Michael Zole (F99) that was featured in the pages of the Sil Evan

I was going to write a long essay to put here, but I decided Omen around 2001-2003. I love it. You can read it online at I was going to write a long essay to put nere, but received

that would not be in the spirit of the content that follows. So:

http://www.dtecomic.com/. Here are two editions of "Death to the Extremist" for your enjoyment. If you don't like them.





Submitted by

